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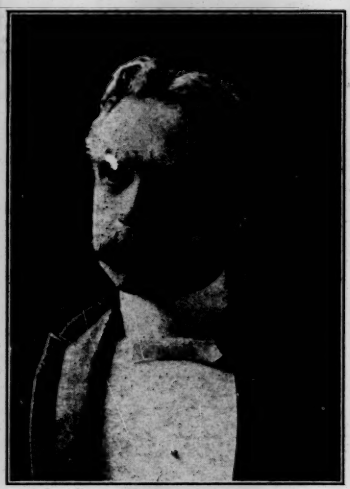

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THE ECCLESIASTICAL REVIEW

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SOME SOCIAL CUSTOMS OF THE OLD ENGLISH CHRISTMAS.

GAMES.

The Lord of Misrule. This functionary was also called the "Xmas Prince." His office was to preside over the Christmas festivities, and his duties consisted in directing the various revels of the season. In some great families, and occasionally at Court, he was also called the "Abbot of Misrule," thus corresponding with the French *Abbé de Liesse*, implying merriment. Stow, in his *Survey of London*, alluding to this whimsical custom, says: "In the feast of Xmas, there was in the king's house, wheresoever he lodged, a Lord of Misrule, or Master of Merry Disports: and the like had ye in the house of every nobleman of honor, or good worship, were he spiritual or temporal. The Mayor of London, and either of the Sheriffs, had their several Lords of Misrule, ever contending, without quarrel or offence, who should make the rarest pastime to delight the beholders. These lords, beginning their rule at Allhallowed Eve, continued the same till the morrow after the Feast of the Purification, commonly called Candlemas Day, in which space there were fine and subtle disguisings, masks, and mummeries, with playing at cards for counters, nayles, and points, in every house, more for pastimes than for game." Leland, in his *Collectanea de Rebus Anglicis*, speaking of the year 4 Henry VII, 1849, says: "This Christmas I saw no disguisings, and but right few

playes; but there was an Abbot of Misrule that made much sport, and did right well his office." From an examination of his "Privy Purse Expenses," it appears that large sums of money were expended by this king upon these masquerades and sports. Hampson, in his *Med. Ævi Kalend.* (Vol. I.) tells us that the Lord (or Abbot) of Misrule at Court was usually a writer of interludes and plays, and the office was not unfrequently held by a poet of some reputation. Such, for example, was George Ferrers, "in whose pastimes Edward VI had great delight," according to Warton. There can be no doubt, however, that scandalous abuses often resulted from the exuberant license assumed by the Lord of Misrule and his satellites, and consequently we find their proceedings denounced in no measured terms by Prynne and other Puritans.

Mummers. The Yule log is no longer drawn in state into the Baron's hall, but we have still some fragments of the ancient Christmas revels preserved in the mummers' curious performance. Mummings were amusements derived from Saturnalia, and so called from the Danish *mumme* or Dutch *momme*, signifying to disguise oneself in a mask. Dr. Johnson defines a mummer as one who performs frolics in a personated dress. Christmas was the grand scene of mumming, and some mummers were disguised as bears, others like unicorns, bringing presents. Those who could not procure masks rubbed their faces with soot, or even painted them. In the Christmas mummeries the chief aim was to surprise by the oddity of the masks, and the singularity and splendor of the dresses. Everything was out of nature and propriety. Fosbroke, in his *Encyclopedia of Antiquities*, and Strutt, in his *Sports and Pastimes*, refer to this form of amusement.

> Then came the merry maskers in,
> And carols roared with blithesome din;
> If unmelodious was the song,
> It was a hearty note, and strong.
> Who lists may in this mumming see
> Traces of ancient mystery;
> White shirts supply the masquerade,
> And smutted cheeks the visor made;

But, oh! what masquers, richly dight,
Can boast of bosoms half so light!
England was merry England when
Old Christmas brought his sports again.

In Yorkshire the mummers are called "Bletherhead Bands." In Cornwall they rejoice in no less complimentary term of "Geese Dancers." In Staffordshire they are known as "Guisers." And in Sussex they are designated "Tipteerers." There was a celebrated nativity (or Christmas) Play, the pageant of St. George, which existed in the fourteenth and fifteenth centuries and took a foremost place among the miracle plays of old England. The scaly appearance of the dresses is supposed to allude to the scales of the Dragon. A crusading element was also introduced in the character of the Turk, and the fierce fight between the Christian knight and the black Morocco dog. The mumming play had many variants; indeed, it varied in different parts of the same county, not only in diction, but also in the *dramatis personae*. But the chief characters were St. George and the Dragon, Beelzebub, Father Christmas, the Turk, and the Doctor. War and love are the general topics, and St. George and the Dragon are always the most prominent characters. Interludes, expostulations, debate, rhymes, battle, and death always found a place among the mimicry; but a physician was at hand to immediately restore the dead to life.[1] It is generally understood that these Christmas plays derived their origin from the Crusades, and hence the feats of chivalry and the romantic extravagance of knight-errantry that were preserved in all the varied pretensions and exploits.

"Hoodening" is a kind of old horse-head mumming once very prominent, notably in Kent and Wales, and still existent in some places. At Walmer, in Kent, "hoodening" is still observed. The young men perambulate the village, bearing a "hoodening-horse," a rudely cut wooden figure of a horse's head with movable mouth, having rows of hob-nails for teeth,

[1] Is it that the inclusion of the physician had its origin in a reference to the life-giving power of Christ?

which opens and shuts by means of a string, and closes with a loud sharp snap. It is furnished with a flowing mane, and is worn on the head of a ploughman, who is called the "hoodener." It has been suggested that the wooden (pronounced *ooden* or *hooden*) horse's head gave the name "hoodening" or "goodening." It is evidently connected with the old pagan feast held on the Kalends of January during the seventh century, when men used to clothe themselves with the skins of cattle and carry heads of animals. Some have thought that "hoodening" is possibly a relic of the old "hobby-horse dance" which formed one of the leading festivities in the squire's hall at Christmas. Home suggests that it is an ancient relic of a festival ordained to commemorate our Saxon ancestors' landing in the Isle of Thanet. This theory is helped by the fact that the custom of "hoodening" seems to have had a greater hold in the Isle of Thanet than elsewhere. At any rate it is a very ancient custom which still lingers amongst English villagers, and attracts the attention of the curious in old English customs. In Wales this horse's head is called the "Mari Lwyd," which has been translated the "Grey Mare." *Lwyd* certainly means "grey," but *mari* is not the Welsh for "mare."

The Pantomime. Children of both "larger and smaller growth" still look forward to the Christmas pantomime, which, in spite of modern developments, maintains its popularity. Pantomimes have entirely changed their character since they were first introduced. But even in its present form the Christmas harlequinade is essentially a British entertainment, and was first introduced by a dancing-master of Shrewsbury, named Weaver, in 1702. One of his pantomimes, entitled "The Loves of Mars and Venus," met with great success. The arrival in London, in 1717, of a troupe of French pantomimists with performing dogs, gave an impetus to this kind of drama, which was further developed in 1758 by the arrival of the Grimaldi family, the head of which was a posture-master and dentist. Under the auspices of this family the art of producing pantomimes was greatly cultivated and

the entertainment much appreciated. Joseph Grimaldi, the son of the dentist, was clever at inventing tricks and devising machinery, and "Mother Goose" and others of his harlequinades had an extensive run. At that time the wit of the clown was the great feature, but, by-and-by, as good clowns became scarce, other adjuncts were supplied, such as panoramas or dioramic views; and now the chief reliance of the manager is on scenic effects, large sums of money being lavished on the *mise en scene*. The humors of Grimaldi and his successors, the merry tricks of the clown, and the diversions of the harlequinade have given place to grand spectacular displays and scenic effects which would certainly have astonished our forefathers.

Various indoor games were quite a feature at Christmastide, not omitting cards. Some of these were noticed in *Poor Robin's Almanack* for 1775, thus:

> Some folks at dice and cards do sit,
> To lose their money and their wit,
> And when the game of cards is past,
> Then fall to noddy at the last.

It is a matter of uncertainty as to what game is here meant by "noddy," some being of opinion that it is the popular game known as "Beat the knave out of doors." Another Christmas game, which has been described by Gifford and which was the source of endless amusement, was "Dun in the Mire." A log of wood was brought into the middle of the room; this was "Dun" or the cart-horse, and a cry was raised that he had stuck in the mire, etc. In *Poor Robin's Almanack* for 1693 we find other old Christmas games enumerated:

> Christmas to hungry stomachs gives relief,
> With mutton, pork-pies, pasties, and roast beef,
> And men at cards spend many idle hours
> At coadum, whisk, cross-ruff, put, and all-fours.

Christmas Fare.

The season of the Nativity is no longer marked by that hospitality which characterized its observance among our fore-

fathers. At present Christmas gatherings are chiefly confined to family parties. Even the family circle around the home-hearth at Christmas is not the complete, happy, and sacred meeting it once was. The craze and facilities for emigration, the ardor for, amplitude and accessibility of individual amusements, the increasing disregard for parents, and the growing independence of young people—all these have altered (not for the better) the tender memories and sweetening influences of the Christmas family gatherings. The Yule Log, the Loving Cup, the Family Circle, those simple and innocent games—e. g. "Blindman's Bluff," "General Post," and the homely "Dance," in which grandsire and stripling, master and man, mistress and maid, all joined—are now things of the past. And the existence of even the carols, the mistletoe, the Christmas tree, and the decorating of houses with evergreens is threatened. Merry-making is fine medicine. Nobody knows how many incipient illnesses are cut short, how many breakdowns of physiological energy are prevented by the brisk holiday, the good eating, the cheery fellowship, the "go" and "abandon" of Christmastide. What the long dreary English winter would be without it one can hardly picture. But with it dull November is forgotten, December is victoriously conquered, and new energies are stored up wherewith to resist the onslaughts of cold January, fitful February, and bleak March. Christmas cheer, after all, need not be made indigestible. When it is looked at a little in detail the analysis is decidedly reassuring. A fine plump turkey presents a noble figure and two or three good slices from the breast are almost as easy of digestion as an oyster or a sweetbread. Even the goose, if it be well cooked and eaten with apple-sauce, can be disposed of without qualms by the fairly healthy stomach. As for the "Roast Beef of Old England" the honorable and honored "Sir Loin," the miserablest dyspeptic in the world may warm the poor fires of digestion with a slice from his incomparable "Upper Cut." The very plum pudding of modern times, though not less rich than that of our grandmothers' days, is so deftly

compounded by the modern cook and so thoroughly boiled that Dyspepsia itself may well be content to try a helping. Then the apples and the nuts, the raisins and the almonds, the oranges and the wine—what are these but light and cheerful aids to that beaming and happy frame of mind in which digestion proceeds as merrily as the song of the lark when he rises from his couch of primroses to greet the dawn of the spring morning?

> The fire, with well-dried logs supplied,
> Went roaring up the chimney wide;
> The huge hall-table's oaken face,
> Scrubbed till it shone, the day of grace,
> Bore then upon its massive board
> No mark to part the squire and lord.
> Then was brought in the lusty brawn,
> By old blue-coated serving-man;
> Then the grim boar's-head frowned on high
> Crested with bays and rosemary.
> While round the merry wassail bowl,
> Garnished with ribbons, blithe did trowl.
> Then the huge sirloin reek'd: hard by
> Plum porridge stood, and Christmas pie;
> Nor fail'd old Scotland to produce
> At such high time her savory goose.

Among the foods peculiar to special seasons, none is so common as the plum pudding at Christmas. There seems little doubt that porridge (and not pudding) was the older and more correct designation of this time-honored delicacy. The word pudding was formerly used in the sense of stuffing (or forcemeat). Porridge, on the other hand, was used in the sense of our present-day pudding. When Shakespeare speaks of "porridge after meat," he undoubtedly means "pudding after meat." And in Sheppard's *Epigrams* (published 1651), we read: "No matter for Plomb Porridge or Shred Pies." Mr. P. H. Ditchfield says: "The plum-pudding is not older than the early years of the eighteenth century, and appears to be a 'House of Hanover' or 'Act of Settlement' dish. The pre-Revolution or Stuart preparation of plums and other ingredients was a porridge or pottage, and not a pudding, and was made with very strong broth of shin of beef."

Christmas plum-puddings have of late years become the toys of fashion. In the good old days, when the Yule Log crackled in the spacious fire-grate of the rich and poor, and when snow actually fell at Christmas-time, people were well content with plain homely plum-puddings topped with dancing spirit-fire; but custom has changed with the times and the present generation (or at any rate a part of it) requires its Christmas puddings enriched with jewellery or gold coins. This innovation commenced about 1895 and in the year 1899 it was quite a popular institution, and various London firms made plum-puddings containing surprises, from a bone button to a diamond ring. Diamong rings, gold thimbles, half-sovereigns, and sovereigns are now, it is stated, frequently placed in plum-puddings which are intended as presents. In 1899 the demand for Christmas puddings from all parts of the world was so great that one firm of makers made 84,000 of an average weight of seven pounds each.

But of greater importance is what has been considered the theological *raison d'être* of the plum-pudding. The searchers after symbolical interpretations contend that, on account of the very richness of its ingredients, the plum-pudding is emblematic of the costly gifts of the Magi.

Yule Babies, Yule Doughs, or *Pop Ladies.*[2] A custom existed in some parts of giving sweetmeats of a special kind to children at Christmas. These tasty morsels in the shape of a doll—eyes, mouth, and all—were made of dough and currants. They were flat cakes, about the size of a hand, roughly shaped in the figure of a woman, with the hands crossed over the breast, and in the crossed arms was a smaller figure representing a child; the features being rudely suggested by means of currants. There can be no doubt that this sweetmeat—which was made and given to children only at Christmas—represented the Blessed Virgin Mary and the Holy Child. And this was the practical and pleasing way of bringing home to the mind of the children the central fact and figure of Christmastide.

[2] Lolypop Ladies.

Mince Pies. These were known also as shred pies and Christmas pies. In former days Christmas festivities appear to have been even more entertaining in England than in other countries. England was once famous for its "Merry Christmasses." Hence the Italian proverb: "He has more business than English ovens at Christmas!" As early as 1596 the English mince pies were popular under the name of mutton pies. And less than a century later we find them known as shred pies, for in Sheppard's *Epigrams* occurs the passage (already quoted): "No matter for Plomb Porridge or Shred Pies." About the time of Queen Elizabeth and James I they were called "minched pies." Of late years it has been the fashion to make mince pies round in shape, they should be (and were) made cradle-shaped. There is both a theological teaching and history attached to mince pies being cradle-shaped: (1) formerly their crust was so shaped as symbolical of the manger bed of the Infant Saviour; (2) thus it came about that, at a time when the doctrine of the Incarnation was attacked, the eating of mince pies at Christmas was made a test of orthodoxy; (3) hence the custom of presenting paste images and sweetmeats to the Fathers of the Vatican on Christmas Eve.

The Boar's Head. Aubrey tells us (in a MS. dated 1678) that, before the Civil Wars, the first dish brought to table in a gentleman's house at Christmas was the boar's head with a lemon in its mouth. The same custom also prevailed at the Inns of Court, the boar's head being borne on a large silver dish, to the accompaniment of minstrel music. This time-honored custom was right royally kept up, also at St. John's Gate, Clerkenwell. The hall was strewn with rushes, the gigantic Yule Log drawn in to the music of the minstrels, and then the boar's head was carried in by the cook, dressed in white and singing the old Carol of the Boar's Head (printed by Wynkyn de Worde, 1521) copies of which were placed in the hands of the guests, who joined in the chorus. At Queen's College, Oxford this "right merrie jouste of ye Olden Tyme" is still enacted with accustomed ceremony.

A large boar's head, weighing sixty to seventy pounds—surmounted by a crown, wreathed with a gilded garland of sprays of laurel, bay, and rosemary, and surrounded with small banners and mistletoe, and served on a large charger—is brought into the hall by three bearers, whose entry is announced by trumpet. A procession of the provost and fellows precedes the entry of the honored dish. The bearers are accompanied by the precentor, who chants the old carol, the Latin refrain being taken up by the company.

I. The boar's head in hand bring I,
Bedecked with bays and rosemary;
And I pray you, masters, merry be,
Qui estis in convivio.
Chorus: Caput apri defero,
Reddens laudes Domino

II. The boar's head, I understand,
Is the bravest dish in all the land,
When thus bedecked with gay garland:
Let us servire cantico.
Chorus: Caput apri defero, etc.

III. Our steward hath provided this,
In honor of the King of Bliss,
Which on this day to be served is
In Reginensi Atrio.
Chorus: Caput apri defero, etc.

There are four versions of this ancient carol. The earliest is called "The Original Carole," taken from "Christmas Carolles, newly emprynted at London in ye Flete strete, at ye sygne of ye Sonne, by Wynkyn de Worde. The yere of our Lorde m. d. XXI." The second is the one already quoted. The third is very rare and is taken from the Balliol MSS. No. 534; and the fourth is from the Porkington MSS., a fifteenth-century collection. The mythical origin of the custom is the story of an undergraduate of Queen's College, Oxford, who was attacked by a wild boar while he was diligently studying Aristotle during a walk near Shotover Hill, some five hundred years ago. His book was his only means of defence; so he thrust the volume down the animal's throat, exclaiming "Graecum est!" The boar found Greek very difficult to di-

gest and died on the spot; and the head was brought home in triumph by the student. Ever since that date, for five hundred years, a boar's head has graced the College table at Christmas. There is preserved in the college a picture of a saint having a boar's head transfixed on a spear, with a mystic inscription, "Cop cot"; and in Horspeth Church, near which the contest is supposed to have taken place, there is a window containing a representation of the incident. The origin of this strange custom of bearing in the boar's head, as a dish, at Christmas is really as old as heathendom, and recalls the sacrifice of the boar to "Frigg" at the midwinter feast of old paganism. The origin of the custom can certainly be traced to the old Scandinavian Yule festival, when an offering of a boar's head was always made.

The Wassail Bowl or Loving Cup. Fraternal and pretty was the custom of the "stirrup cup" which in olden days was handed by the host to his parting guest with the wish "God-speed," the last thing as the latter jumped into the saddle; equally beautiful and benign was the institution of the old English "loving cup" at Christmas in which each drank to the health and happiness of the others. The loving cup at Christmas is the old Scandinavian wassail bowl, in which, as it passed from one to another, every animosity was supposed to be drowned. It is also known as the "grace cup." The head of every household assembled the members of his family around the bowl, from which he drank their healths, then passed it round to the rest, who drank also. The toast as each drank was the ancient Saxon phrase, *wass hael* ("To your health!"). The ingredient of the loving cup consisted of ale, spiced with nutmeg, sugar, and roasted apples; and this concoction was called "lamb's wool," from the very softness of the beverage. Pointer, in his *Oxoniensis Academia* (1749), says that at Merton College, Oxford, the Fellows met together in the hall on Christmas Eve and other solemn times to sing a psalm and drink a grace cup (called *poculum charitatis*) to one another.

Turkey has graced the Christmas table from the date of its

introduction into England, about the year 1524. The bird is mentioned by Tusser as forming part of the Christmas fare in 1587:

> Beefe, mutton, and porke, shred pies of the best;
> Pig, veale, goose, and capon, and turkie well drest.

No matter what century we study or to what country and race the people belong, we find that dishes and beverages play a prominent part at all seasons of great rejoicing—wine at the marriage feast, the fatted calf at the prodigal's return. Nor is Christmas any exception to the rule. On Christmas morning in olden days every English gentleman threw open his hall to his friends, tenants, and neighbors. The strong ale was broached, the blackjacks were passed freely round. The "hackin" (or "great sausage") was ready. And if, perchance, it was not cooked and ready, two young men took the dilatory cook by the arms and ran her round the market-place or village-green as a punishment for her laziness. Christmas saw the tables of the English gentry groaning under the weight of the boar's head, sirloin or baron of beef, turkey, capons, mince pies, plum-pudding, etc.

> The damsel donn'd her kirtle sheen;
> The hall was dressed with holly green;
> Forth to the wood did merry men go,
> To gather in the mistletoe.
> Then open wide the baron's hall,
> To vassal, tenant, serf, and all;
> Power laid his rod of rule aside,
> And Ceremony doff'd his pride.
> The heir with roses in his shoes,
> That night might village partner choose;
> The lords, underogating share
> The vulgar game of 'post and pair'.
> 'Twas Christmas broach'd the mightiest ale;
> 'Twas Christmas told the merriest tale.
> A Christmas gambol oft would cheer
> A poor man's heart through half the year!

Christmas Decorations.

No account of the season would be complete without some

reference to the old and beautiful custom of decorating the interiors of churches and houses with evergreens at this time. Phillips, in his *Sylva Florifera* (1823), says that tradition asserts that the first Christian Church in Britain was built of boughs and that this plan was adopted as more likely to attract the notice of the people because the heathens built their temples in that manner, probably to imitate the temples of Saturn which were always under the oak. The great feast of Saturn was held in December and, as the oaks of England were then without leaves, the priests obliged the people to bring in boughs and sprigs of evergreens; and Christians on the twentieth of the same month did likewise, whence originated the custom of placing holly and other evergreens in our churches and houses to show the arrival of the feast of Christmas. A correspondent of *Book of Days* (Vol. II, p. 753), says the decking of churches, houses, and even shops with evergreens at Christmas springs from a period far anterior to the revelation of Christianity, and seems proximately to be derived from the custom prevalent during the Saturnalia of the inhabitants of Rome, ornamenting their temples and dwellings with green boughs.

We have Christmas carols in praise of the holly and ivy of even earlier date than the fifteenth century. The ivy which so eagerly seeks and as tenaciously clings to something stronger than itself for support, symbolizes the universal need and craving of man for some higher and stronger power on which to lean for guidance and support. Aubrey informs us that in several parts of Oxfordshire it was the custom for the maid servant to ask the man for ivy to decorate the house and, if he refused or neglected to fetch in a supply, the maids stole a pair of his breeches and nailed them to a gate. A similar usage prevailed in other places, when refusal to comply with such a request incurred the penalty of being debarred from the well-known privilege of the mistletoe.

Holly is a corruption of "holy"; and Dr. Turner, an early writer on plants, calls it "holy" and "holy tree." In Germany it is called *Christdorn*; in Denmark, *Christorn*; and in

Sweden, *Christtorn*. In many parts of England the holly (and not the mistletoe) served as the kissing bough.

> Holly berries! holly berries! gleaming through the prickly screen,
> Heralds of old Father Christmas, with his wreathes of evergreen;
> Keeping warm our hearts within us in the time of falling snow,
> You are bright, but much brighter is a sprig of mistletoe!

The doors of the ancient Romans were under the special protection of their gods, and were wreathed with laurels in honor thereof. From wreathing the outside it was a natural step to wreathe the inside of the places where the Christians assembled, as there were very obvious reasons for not wishing to call attention to them. The wreath which had a certain significance to the pagan, had quite a different meaning to the Christian. In the holly—which puts forth its red berries at Christmastide—the Christian saw an effort on its part to show honor to Christ. It was against a holly tree that Baldur (the Sun-god) was placed when the rest of the Æsir (or royal race of gods) shot at him.

The mistletoe plays an important part in Scandinavian mythology, and the custom of hanging branches of this plant is common to all Norse nations. The legend is that there was amongst the twelve gods of Valhalla one who was a traitor. This was Utgard Loki, the enemy of goodness and truth. He knew that when Nanna (the bride of Baldur) had obtained the universal promise of all nature that nothing (animate or inanimate) should harm the favorite of Valhalla, the mistletoe had been overlooked. So he got an arrow made of this plant and put it in the hands of Hoder, the blind brother of Baldur. Standing behind him, Loki directed the dart at the "white god." The cock, since then sacred to Baldur, flew up to intercept the arrow, which, after first piercing the bird's breast, entered the Sun-God's heart. In reparation for the death of Baldur, at the instigation of Loki, the mistletoe was dedicated to Baldur's mother, "Frigg," so long as it does not touch the earth, which is Loki's kingdom. Hence the mistletoe is hung from the ceilings of houses; and

the kiss given under it is a sign that the plant is no longer an instrument of mischief. In France fêtes were held during the twelfth century in honor of the mistletoe. The old "kissing-bunch" is still hung in some of the most old-fashioned families of cottagers in Derbyshire and Cornwall. Two wooden hoops, one passing through the other, decked with evergreens, in the center of which is hung a "crown" of rosy apples and a sprig of mistletoe, is suspended from the central beam of the living room and beneath it there is much show of kissing and romping.

It has been remarked that the use of mistletoe is confined to those countries where once the Druidical religion was established. These had an extraordinary veneration for the number three, and the mistletoe was sacred to them because not only its berries but its leaves also grew in clusters of three. According to Dr. Stukeley, the Druids called the mistletoe the "all-heal," and were accustomed at Yuletide to carry it in their hands and lay it upon their altars. In his *Medallic History of Carausius* (published 1757), Stukeley refers to the ancient practice of bringing mistletoe into York Minster and laying it upon the high-altar as an emblem of the salutiferous advent of the Messiah. To our Christian forefathers, then, the mistletoe had a very real and laudable meaning. In it they saw an illustration, afforded by nature, of the Christmas mystery. "Here was an ordinary tree producing that which was unlike all its kind and yet of it, a golden branch differing from everything the old stocks had ever seen before, and though taking fibre and substance from the womb of the parent tree, possessing a nature and essence quite different." The old Druidical reverence for the mistletoe would strengthen, then, the interest which Christians perceived in the weird parasite; for they would feel that other forms of imperfect faith had seen something remarkable in the emblem and found very probably in that fact a token of the strivings of their forefathers through natural religion to attain to truths which revelation had made certain to them. Moreover, as far as our imperfect knowledge will allow us to judge, the

Druidical reverence for the mistletoe was prompted by the same mystery which led to its Christian interpretation. The beautiful green plant blossoming in winter amidst leafless trees, taking its fibre and substance from the apparently lifeless oak, while possessing a nature so different, was constantly treated as a symbol of the Incarnation in medieval ages.

Christmas has many lessons to teach. And, if we would learn and act upon them, our Christmas would be well spent and we would go on again during the coming year in our round of occupations and duties with a true faith and a younger heart. Christmas is in an especial sense the season for "making-up" of quarrels and a hearty determination to grant and accept forgiveness in the name of Him who is the Prince of Peace and at whose first appearance in time and space the shepherds heard the heavenly song: "Peace on earth!" It is also the time for "sending portions" as the Hebrews did on days of gladness—food to the hungry, clothes to the needy, coals to the cheerless, gifts to the miserable, the word of kindness to the desolate-hearted. Christmas is the reminder of the power of the Incarnation as claiming the religion of the body, of the family, of that natural society in which all men are "members one of another."

To what extent the Christmas spirit of forgiveness and good-will to all mankind was wont to be observed in former times, is well shown by the fact that "sanctuary" to "undesirables" at Yule-tide was granted. During the twelve days of Christmastide at York the sheriffs, after attending Mass, proceeded to the pillory in the pavement and, after the blowing of horns, declared that "all manner of thieves, dice-players, and all other unthrifty folk be welcomed to the town, whether they come late or early, at the reverence of the high feast of Yule till the twelve days be passed."

And the home—what of that? Christmas is preëminently the festival of the home in recognition of all that has been done for home-life by Christian principles as well as by the example of the home at Bethlehem, at Nazareth, at Caphernaum, and at Bethany. The memory of the Holy Family must surely do

something to stem the disintegration of home-life and abnegation of parental responsibility, which are among the most disquieting features of our day. Christmas is, too, a time when parted members of a family should do their very utmost to reassemble round the parental hearth. But there is yet one other and deeper teaching of Bethlehem. Which of the lessons of the Nativity is more obvious than that of the sacredness of childhood? Christmas is especially the festival of the children. On this day the Saviour of the world is thought of as a child and it is natural to Christian people to do everything they possibly can to make the children happy in honor of Him who was Himself an infant and who said: "Suffer the children to come unto Me, for of such is the kingdom of Heaven!"

The Message of Bethlehem.

Joy that, from year to year, though hearts are failing,
Time's fulness still strikes one white, perfect hour,
When in the "House of Bread" a King at Christmas
Still feeds His people with the finest flour!

Yet, on the world's steep hill-sides, bleak and starless,
Sad, sullen souls some deathly vigil keep;
O, Little Lord of Bethlehem, remind us
That Thou must also bring these other sheep!

"Who will go for Me? I awhile must tarry,
The cradled captive of My Mother's breast"—
(The Babe saith:) "Answer thou—wilt thou not answer:
Here am I—send me on Thy Heart's high quest!"

But the world's hills are very dark and dreadful—
Without its city Thou wert crucified—
O send Thy fearless Angels on Thy mission,
And keep us kneeling at Thy cradle-side.

"Wilt thou indeed sit down beneath My banner?
First learn the mystery of love's saving loss:—
If thou wouldst watch beside My Christmas cradle,
I bid thee rather rise and share My cross!

JOHN R. FRYAR.

London, England.

MODERNISM IN THE PAST YEAR.

(*Concluded.*)

ON 7 March, 1908, Loisy was excommunicated *nominatim* by the Congregation of the Inquisition.

Frederick von Hügel, in a critique of Loisy's Synoptic Gospels, had said: "This short sketch cannot but leave the impression of ruin on the average mind, and even trained scholars will readily understand much of the opposition exhibited by the official Church."

Loisy's views had begun to appear while he was Professor of Hebrew and Holy Scripture at the Catholic Institute of Paris. In consequence, the seminarians were forbidden to attend his lectures, and his ideas met with disapprobation at Rome, although the Abbé himself was not named. Leaving the Institute, he obtained from the government a chair at the Sorbonne. Three times he made his submission to Rome. In his first submission, he distinguished between theology and historical criticism, yielding in the former, and reserving his historical and critical conclusions. This was declared insufficient. A second submission, somewhat modified, was also refused. Fearing the effects of excommunication, he sent in a third submission, resigned at the Sorbonne, and pledged himself to certain restrictions in the publication of his future writings, and consented to retire from Paris into the country.[1]

It was, no doubt, his publications after these admonitions that drew upon him the sentence of excommunication which for so long had hung suspended over his head.

While this opposition to the Encyclical on the one hand, and its disciplinary measures on the other, were agitating the world of theological thought, the Pope was greatly consoled by the action of the episcopacy in various countries, in renewing their adhesion to Rome, while the great body of the clergy, and the faithful in general, continued the practice of their religion, undisturbed by the Modernist agitation.

In the United States, many of the Bishops hastened to offer

[1] *Current Literature*, citing the *Éclair*, September, 1907.

their homage to the Holy Father, disclaiming for their dioceses the existence of any Modernism. The Archbishop of Boston addressed a pastoral to his people, on the subject of Modernism, while, in several places, for instance in New York and Philadelphia, discourses were delivered on this theme. The Board of Trustees of the Catholic University, at their meeting at Washington, on 13 November, 1907, agreed in regarding "Modernism" as a serious danger to the Church, and instructed Cardinal Gibbons, Chancellor of the University, and President of the Board of Trustees, to write a letter to the Sovereign Pontiff, declaring the adhesion of the University and its trustees to the Encyclical.[2] This letter was answered by Cardinal Merry del Val in a communication to Cardinal Gibbons, expressing the pleasure of the Holy Father at this adhesion.[3]

In Belgium His Eminence Cardinal Mercier, Archbishop of Malines, in a Pastoral Letter issued not long since, thanks God that there is no Modernism in his country.[4] The Catholic press of Germany maintained the same for theirs, and the Bishops, though admitting the existence of a modified Modernism, believed that it did not exist in its completeness, as outlined in the Encyclical. On 10 December, 1907, the Bishops of Germany, those of Bavaria, owing to political reasons, excepted, held a meeting, from which they addressed to their people a Pastoral Letter against Modernism. It is a document worth reading.[5]

Germany was still in a state of agitation, owing to the recent condemnation of the late Dr. Herman Schell, and the movement in favor of erecting a monument in his honor, as well as to the works of Mgr. Ernest Commer, Professor of Dogma at the University of Vienna, in which he exhibits

[2] The *Messenger*, December, 1907. [3] Id., March, 1908.

[4] This Pastoral Letter has since then been published in pamphlet form, and, as the Cardinal had made reference in it to Father Tyrrell, it brought forth a reply from the latter in a work, entitled *Medievalism*, of over 200 pages. THE ECCLESIASTICAL REVIEW, September, 1908.

[5] *Civiltá Cattolica*, 15 February, 1908.

Schell as the standard-bearer of progress, and Catholic *reformism*, in other words of Modernism, in Germany.[6] He traces the influence brought to bear on Schell to the liberal Catholicism of de Lamennais, and to what he is pleased to call the *Americanism* of Father Hecker. The first edition of the work appeared before the decree *Lamentabili*, and it was rewarded by a strong letter of commendation from the Pope.[7]

After the appearance of the Papal documents, the liberal press of Germany set up a cry of indignation, and some priests and theologians joined hands in trying to thwart the determination of the Holy See to repress dangerous doctrines. At the beginning of this year, a series of articles appeared in Berlin in the *International Wochenschrift*. Among the writers was a priest, Dr. Albert Eberhard, Professor of Theology at Strasburg.[8] Accepting the dogmatic portion of the Encyclical, he directs his antagonism to its disciplinary measures, and to what he regards as a curtailing of intellectual freedom. Receiving a reprimand from Rome, he offered an apology, disclaiming any intention of being disrespectful. Another writer in the same review was Dr. Joseph Schnitzer, Professor of the History of Dogma at the University of Munich. He was suspended on 6 February, 1908. In his last lecture to a very large audience, at which he received quite an ovation from many of the students, he announced that he would suspend his lectures.

In England, the opposition to the Encyclical was especially represented by George Tyrrell, who published his *Through Scylla and Charybdis, or the Old Theology and the New*, besides various scattered articles, prominent among which was that in the *Hibbert Journal* of January, 1908, on "The Prospects of Modernism," characterized by its sharpness and vigor. In this article, Tyrrell writes that "the faith of Pius X and of Abbé Loisy is one and the same; the difference is in

[6] *Hermann Schell und der fortschrittliche Katholizismus*, 2d edition, 1908.

[7] *Le Modernisme en Allemagne*, by Joseph Brucker. Etudes, 5 June, 1908.

[8] Études, 20 June, 1908.

their understanding of its embodiment. This has been said and explained so often, and so well, that I need not insist upon it."

In this paper, I am simply recording facts, yet I cannot resist the temptation to express the wish for a little more light on this subject which "has been explained so often and so well."

In the same article, we read: "The solidarity of Newmanism with Modernism cannot be denied. Newman might have shuddered at his progeny, but it is none the less his. He is the founder of a method which has led to results which he could not have foreseen or desired."

In Spain, Father Gareia, O.P., has recently given a series of lectures to the "Centro Sacerdotal" of Salamanca on the Modernist philosophy, regarded as an attitude of mind rather than as a system. The subjects were Kantian criticism, phenomenalism, agnosticism, Kantian dogmatism, voluntarism, pragmatism, and immanentism, all of which he regards as the sources of the philosophical mentality of the Modernists.[9] The June number of *Razon y Fé* gives us further ideas on Modernism in Spain.

France has been regarded as the cradle of Modernism, and, though it may be traced to the German philosophy that originated in the "Critiques" of Kant, still the direct and visible source of Modernist belief must be sought among French writers. It has been said that the French clergy had reached an intellectual crisis. According to the Abbé Georges Bertrin, no such crisis exists.[10] He defends the French clergy against the imputation of Modernism. The immense majority, he says, give themselves entirely to the ministry, paying little attention to the theoretical disputations that agitate the few. The moral air they breathe is one of serenity, and the impression they make is that of quiet happiness enjoyed in the fulfilment of duty. A certain number of others, owing

[9] *Revue des Sciences Philosophiques et Theologiques*, Paris, July, 1908.

[10] "La Crise du Clergé Français," *Revue Pratique d' Apologétique*, 15 February, 1908.

to their special duties, or from scientific curiosity, take a lively interest in the questions of criticism now so much in vogue. But nothing in what they say or think is opposed to the teaching of the Church. Some young people are indeed carried away by the new ideas, but those that really fall are very few.

In all those countries mentioned, and in others, the press has been kept busy producing writings for and against the action of the Holy See in its campaign against Modernism. The most prominent and most avowed Modernist periodicals are published in Italy, such as the *Giornale d'Italia, Rinnovamento, Nova et Vetera, Vita Religiosa, Le Battaglie d'oggi, L'Azione Democratica, La Giustizia Sociale*, and *La Vita Femminile*. From the existence of these many periodicals, we may gauge the depth of Modernism in Italy, and conclude that the Holy Father knew what he was saying when he informed the world that the evil was widespread.

Besides professedly Modernist periodicals in Italy, France, and elsewhere, the secular press in Europe and America has been filled with articles more or less inimical to the Church, to read which much valuable time would be uselessly consumed. A few of these may, however, be mentioned in passing.

Romolo Murri has an article in the *Nuova Antologia*. Its title, *Voluntarismo et Intellettualismo*, is sufficient to indicate that it belongs to the sphere of the "New Apologetics," and that it treats of one of the fundamental principles handled in the Encyclical. The Rev. Henry Schwab has an article in the January number of the *Hibbert Journal*, entitled "The Papacy in its Relations to American Ideals." One of the bitterest articles is that in the *Arena* for November, 1907, by the editor, B. O. Flower, entitled "The Pope's Amazing Attempt to recall the Dark Ages." On 26 September, 1907, an editorial appeared in the *Independent*, before we had received the full text of the Encyclical, with an anonymous communication said to have been from a priest. The criticism of the Pope's action was sharp indeed, and one that could

not possibly come from a loyal son of the Church. The *Independent* has been especially virulent in its attacks on the Holy See. I hardly need mention the fact that Dr. Briggs has also been foremost in the ranks of the malcontents. Also, Charles Johnston writes in a spirit antagonistic to the Papacy in the *North American Review* of December, 1907. The *Open Court* (Chicago) for the same month offers us two articles on the same lines, one by Orlando J. Smith, and the other by "Père" Hyacinthe, as commentaries on the Syllabus of Pius X. William John Tristram, in the *Primitive Methodist*, London, writes on "The Attitude of Roman Catholicism to Modern Movements," and the Rev. W. E. Addis treats in the *Contemporary Review* of the "Pope's Encyclical and the Crises in the Roman Church." The *Nation*, 25 September, 1907, falls into line with those who condemn the disciplinary methods of the Holy See. The position it takes is, that in our age and in most countries of the world such methods are worse than useless. "Placing a book on the Index is an advertisement of it." The writer's prognostication is, however, that the Church will triumph as it triumphed at the Reformation; that, as Newman says, "it can still subdue the reason and overcome the heart." "The Roman Church," he says in another place, "seems to bear a charmed existence." The *Outlook*, 28 September, 1907, had an article criticizing the opposition of the Pope to what it calls progress; it says that "the Syllabus of Pius X is the expression of a humble and devout man who is so sincere that he cannot compromise in any detail his religion, which is a religion of minute regulation." *Current Literature* for September, 1907, in an article on Loisy, remarks that, by his Syllabus Pius X has kindled a flame in the whole Catholic world. The same magazine cites the *Tribuna* of Rome, in its definition of the Pope's position, a definition accepted by the *Indépendance Belge*. According to the *Tribuna*, the Pope believes that with modern liberalism no compromise is possible. He sees that the world is becoming irreligious. Religion alone can save it. The restoration of all things in Christ is his aim. He will face de-

traction, misrepresentation, poverty, and the world's scorn, if only the Catholic world shall possess the original deposit of the faith, free from heresy.

We would be carried too far, were we to make mention of all the articles scattered through numerous periodicals, either already mentioned, or others, such as *World's Work*, the *Edinburgh Review*, and the rest.

On the other hand, defenders of the Pope's action are not wanting. Foremost among the champions of the Papacy stands the *Civiltá Cattolica*. There is hardly a number of this fortnightly which does not contain some information on Modernism. Among others, it has given us some articles on Theological and Ascetical Modernism. Another organ of the Jesuits, *Études*, has kept us informed about the movement. In this country, the same Society has added to our information by its publication entitled *The Catholic Mind* which appears at Fordham University, and by the *Messenger*. Other magazines, such as the *Catholic World*, the *American Catholic Quarterly Review*, and the *Tablet*, not to mention this REVIEW, have added to our fund of knowledge.

In one of the numbers of the *Nineteenth Century*, Canon Moyes has a very lucid dissertation on Modernism, while Father Sydney F. Smith, S.J., treats of the Encyclical in the *Month*. In the *Hibbert Journal* of January, Father Gerard writes on "The Papal Encyclical from a Catholic's point of view." The articles of Archbishop Ireland in the *North American Review* make instructive reading.

In Continental Europe, we find the *Revue du Clergé Français*, April, 1908, with an article on "The Evolution of Dogma" against Modernist ideas.

The *Revue Pratique d'Apologétique*, 1 and 15 April, has three articles by L. de Grandmaison on the Development of Christian Doctrine, in which allusion is made to certain Modernists. In *Questions Ecclésiastiques*, for May, 1908, H. Quilliet writes on Evolution and Modernism, also on Vital Evolution and the Sacraments. He shows the nature and origin of the Sacraments, according to Catholic doctrine, and

as opposed to that of the Modernists. E. Ugarte de Ercilla in *Razon y Fé*, May, 1908, writes on "Modernism the ruin of Philosophy." In the same Review, (June), A. P. Goyena, in an article on the Evolution of Dogma, by giving us the doctrine of St. Thomas, indirectly refutes Harnack, Sabatier, Loisy, and Le Roy. Fr. Thomas M. Pegues, O.P., has a clever article, "Autour de l'Encyclique" in the *Revue Thomiste*, November and December, 1907. He takes issue with Fonsegrive who, while praising the Encyclical, maintains that it is a complete rupture with the modern intellectual world outside the Church, owing to its insistence on Scholastic Philosophy, which the modern world does not understand. The *Ami du Clergé* of Langres should be read for its many articles by "Un Vieux Moraliste." [11]

We would be carried too far were we to enumerate all the books written on subjects connected with Modernism. A few only may be mentioned here. The Rev. J. B. Lamius, O.M.I., gives us a Catechism of Modernism which has been translated into English by his confrère, the Rev. J. Fitzpatrick.

Abbé Blanc, Professor of Philosophy at the Catholic University of Lyons, has written a Commentary on the Encyclical. Father J. Lebreton, Professor at the Catholic Institute of Paris, writes on *L'Encyclique et la Théologie Moderniste*. From the pen of Father Chr. Pesch, S.J., we have *Eine Untersuchung über den Modernismus*, and M. Lepin, Professor of Theology at Lyons, writes a commentary on Propositions 27-38 of the Decree *Lamentabili*. The book is entitled *Christologie*. It is substantially a republication of the author's articles that appeared in the September, 1907, numbers of *La Croix*. For various other works, the *Civiltà Cattolica* of 1 March, 1908, may be consulted.

It must be quite evident from the foregoing that the action of the Holy Father in condemning Modernism has set men thinking, the men who rule the world of thought. The struggle is on between reason, standing alone, acknowledging

[11] See also, *La Nouvelle France*, Quebec, for its articles by Rafael Gerodin.

no guide, and faith; or between rationalism and supernatural revelation, though I suppose, that Modernists, calling themselves Catholic, would quickly repel any accusation of rationalism. There is, also, a struggle between philosophical systems, that of the Stagyrite, which the medieval doctors made use of to systematize Catholic theology, and the system of *pure* and *practical* reason, of which Emmanuel Kant was the author, and which has probably wielded more influence over the world of thought, than any since the Aristotelian held sway. It might be called also a struggle between *subjectivism* and *objectivism*, between *idealism* and *analytical reasoning*. Who knows but that it may develop into a contest between *pantheism* and *theism*.

This struggle exists not only in the Catholic Church; for Protestantism has also its Modernism, and its "New Theology." The orthodox and the conservative among Protestants have scented the danger, even though a great many who still believe strongly in an objective, supernatural revelation have been exasperated with the Pope, not for opposing rationalistic tendencies, but for the methods employed, which to them savor too much of the hated Inquisition.

A resolution passed at the recent Lambeth Conference of Anglican Bishops is very significant. It would seem to show that the conservative spirit is gaining ground. It reads thus: "In view of the tendencies widely shown in the writings of the present day the Conference places on record the conviction that the historical facts stated in the Creeds are an essential part of the faith of the Church." [12]

This hardly needs comment. Although it is carefully worded, and perhaps a little more reserved than their predecessors of the sixteenth century would have made it, the framers of this resolution show clearly that their Christ is the Christ of the New Testament, taken literally, and not a Christ "transfigured," and "disfigured," by faith.

The day seems at hand, foreseen by thinking minds, when

[12] *New York Herald*, 8 August, 1908.

the struggle will be, not between Catholicity and the denial of this or that dogma, but between liberal Christianity and the attempt to subvert the basis upon which it rests.

One of the characteristic features of the present struggle is its *psychology*. The very notion of faith is at stake: it is the old dispute regarding the origin of ideas, and the nature of truth, carried upon the theological arena.

If we look into the past for a parallel to the present agitation, we may find some likeness to it at the time of the Arian heresy, and, again, at the period of the Jansenist agitation in France. Then, as now, both sides were strangely commingled, and it must have been hard, at first, to distinguish between friend and foe. In the present struggle, however, there is an apparent lack of organization among Modernists, and their tendencies are less open. They have had, also, little time to develop, for Rome has not been slow to act. It is certain that the "New Theology," or whatever one may call it, among Catholics at least, has received a set-back which is likely to be its death-blow.

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Washington, D. C.

THE NEW APOSTOLIC CONSTITUTION ON THE ROMAN CURIA.

(*First Article.*)

A CONSTITUTION was recently issued by the Holy See on the reorganization of the Roman Curia and began to take effect on the 3d of November in the present year of 1908. Like other great Roman documents, it will no doubt come to be generally called by the words with which it begins —*Sapienti consilio*. From an examination of this document it is evident that it deals with three departments of that Curia, viz. the Roman Congregations, Tribunals, and Offices. In treating of the Congregations the Sovereign Pontiff sets forth the kind of ecclesiastical business assigned to each of them, he institutes a new Congregation, *De Disciplina Sacramentorum*, and unites various other Congregations heretofore distinct.

Then three Tribunals are enumerated, the Sacred Penitentiaria, the Sacred Roman Rota, and the Apostolic Segnatura. Under the third department five Offices are set down—the Apostolic Cancellaria, Apostolic Dataria, Apostolic Camera, Secretariate of State, and the Secretariates of Briefs to Princes and of Latin Letters. By way of appendix to the Constitution there is added a number of special laws and rules which have reference to the mode of transacting business in those departments of the Curia.

To be Known by the Clergy.

That an acquaintance with the new legislation contained in the Constitution, *Sapienti consilio*, will be expected from priests generally and will be indispensable for many of them can be readily understood. This applies with special force to diocesan officials, especially chancellors, who under the new régime will need to have recourse to one or other of the Roman Congregations or Tribunals in order to solve their doubts and to procure dispensations. Heretofore in the United States when difficulties were to be solved or dispensations to be obtained from the Holy See, the matter was presented to the Congregation of Propaganda, since this Congregation possessed authority to manage all ecclesiastical affairs for those subject to its jurisdiction. Hence for this country, as indeed for every country under the Propaganda, this Congregation took the place of all the other Roman Congregations. Now one of the Decrees of the Constitution, *Sapienti consilio*, ordains that the United States be exempt from the jurisdiction of the Propaganda and be placed under the common law of the Church. Accordingly when doubts are proposed to the Holy See or dispensations are to be sought from Rome, it should be ascertained which of the Congregations or Tribunals is competent to deal with the question. The new status introduced into the United States renders it imperative for those who have to consult the Holy See to know the province of each of the Roman Congregations and Tribunals; nor will it be safe for one to rely on his former knowledge of

the departments of the Roman Curia, because, as will be seen later, very substantial changes have been effected by the new legislation. While a careful study of the document itself, *Sapienti consilio*, is to be recommended to every priest, it will be found useful for many to have its chief provisions given in English along with a brief commentary upon the more important and more difficult points contained therein: it is this which is now proposed to be done in the pages of the REVIEW. When any portion of the Constitution is quoted, the English translation published in the weekly magazine, *Rome*, is followed.

THE PREAMBLE OF THE CONSTITUTION.

In the beginning of the Constitution the Sovereign Pontiff explains the occasion of its publication. In order to assist the Pope in transacting the business of the universal Church, Congregations of Cardinals were instituted in the sixteenth century. By Apostolic Letters issued 22 January, 1587, Sixtus V deemed it advisable to establish fifteen such Congregations with a view to maintain ecclesiastical discipline and to administer justice for different parts of the Christian world. This ordination of Sixtus was to undergo several changes under subsequent Pontiffs. According to the exigencies of circumstances the number of those Congregations became at one period increased, at another diminished. It happened too that by positive enactment of the Roman Pontiff and also through custom gradually introduced, several Congregations were competent to deliberate upon and give decisions in the same kind of matter. Besides, it occurred that, while some Congregations had comparatively little business to transact, others were overcrowded so as to be unable to accomplish within proper time the duties assigned to them. Representations by various persons, especially cardinals and bishops, were made orally and by letter to the Sovereign Pontiff—to the present Pope as well as to his immediate predecessor, Leo XIII, with the purpose of obtaining a remedy of the inconveniences arising out of the existing conditions.

The present Sovereign Pontiff, even in the first year of his reign, endeavored to supply a partial remedy. On the 17 December, 1903, he published an Apostolic Letter declaring that henceforth the business of electing bishops for all countries, except those subject to the Propaganda, or to the Congregation for Extraordinary Ecclesiastical Affairs, or where the election of bishops was regulated by Constitutions or Concordats, should be transacted by the Congregation of the Holy Office, not only for Italy but for other countries likewise. Leo XIII had instituted a special Congregation, whose duty it was to attend to the appointment of bishops in Italy; but this Congregation is no longer distinct from the Congregation of the Holy Office, having been united to the latter by the present Sovereign Pontiff. Shortly afterwards (28 January, 1904) another Apostolic Letter was issued, by which the Congregation of Rites was permanently united with the Congregation of Indulgences and Relics. More recently still, (26 May, 1906) two Roman Congregations, one entitled *Super Disciplina Regularium*, and the other, *De Statu Regularium Ordinum*, were abolished and their faculties were transferred to the Congregation of Bishops and Regulars, since owing to altered conditions there appeared no sufficient reason for keeping those two Congregations distinct from that of the Congregation of Bishops and Regulars.

At the present juncture the Holy Father has deemed it prudent to make further alterations in the Roman Curia. The Commission appointed for the Codification of Ecclesiastical Law is now engaged in its great work, and it is considered opportune to make further amendments in the Curia so that it may discharge its functions to the Roman Pontiff and the Church with more facility and with greater perfection. Under these circumstances the Sovereign Pontiff in the closing paragraph of the preamble to his Constitution declares as follows: "Wherefore, after having taken counsel with several of the Roman Cardinals, we have determined and we do decree that the Congregations, Tribunals, and Offices which compose the Roman Curia and to which the affairs of the universal

Church are referred for treatment shall, after the autumn holidays of the current year, that is, after the third day of November, 1908, be only those, besides the usual Sacred Consistories, which are defined in the present Constitution, and which shall remain divided and constituted in number, order, and competence by the laws which here follow."

From these words it may be noted that what has been usually termed the Sacred Consistory continues under the new legislation. Every one is aware that the Sacred Consistory is a meeting of the College of Cardinals held in the presence of the Sovereign Pontiff for the transaction of important ecclesiastical business. During several centuries, viz. from the tenth to the sixteenth, it was by aid of the Consistories that the Roman Pontiff discharged the ecclesiastical affairs of the whole Catholic world: just as in the centuries previous to the tenth the affairs of the Church were regulated by the Pope in conjunction with the clergy of Rome. Meetings of the Consistory were accustomed to be held three times a week under the presidency of the Pope himself: discussions on questions of faith, morals, and ecclesiastical discipline were carried on; disputed cases which had been presented to the Holy See for settlement were examined and decided. However the amount of business was continually increasing so that the Consistory was unable to transact it wholly. Hence it became necessary to establish commissions of cardinals in order to attend to special classes of business; and accordingly the Roman Congregations were instituted. After the introduction of those Congregations the duties of the Consistory became very much lightened, its sphere of operation being considerably limited. The Consistory was of two kinds, secret and public, called respectively ordinary and extraordinary, according as the members of the Sacred College alone were to be present or others also to be invited, such as bishops, ambassadors, etc. Under the new reorganization of the Roman Curia the Sacred Consistory remains. It is likewise to be noted that under the new régime, besides the Sacred Consistory, the Roman Curia is to comprise certain Congrega-

tions, Tribunals, and Offices and to comprise nothing else. In our notes upon these three departments of the Curia it is advisable to follow the order laid down in the Constitution, *Sapienti consilio*, and therefore to begin with the Congregations. By the new legislation there are eleven Congregations and eleven only: others that previously existed are now abolished or united to some of the other Congregations.

I.

Congregation of the Holy Office.

Its competence.

This Congregation, called also the Roman and Universal Inquisition, was instituted by Paul III (21 July, 1542) and was confirmed by Sixtus V, who assigned to it specific duties—"inquirendi, citandi, procedendi, sententiandi et definiendi in omnibus causis, tam haeresim manifestam quam schismata, apostasiam a fide, magiam, sortilegia, sacramentorum abusus concernentibus." Hence it possessed jurisdiction over matters regarding faith and other questions connected with faith; it condemned bad books and attached censures to certain propositions. Its sphere of operation is somewhat altered under the new legislation; in one respect its jurisdiction is enlarged, while in some other respects it is curtailed. It has now charge of questions regarding indulgences, not only in reference to the doctrine, but also to the use of indulgences. Heretofore it belonged to the Congregation of Indulgences and Sacred Relics, which for some years has been united to the Congregation of Rites, to give decisions regarding indulgences: henceforth this function will be discharged by the Holy Office alone. On the other hand the Holy Office has been accustomed to issue declarations and decisions concerning the precepts of the Church, such as fast, abstinence, and feasts: but by the Constitution, *Sapienti consilio*, this class of questions is transferred from the Holy Office and placed under the jurisdiction of the Congregation of the Council. Again, within recent times it appertained to the Holy Office to attend to the election of bishops, not only in Italy, but, as has been seen above, in

many other parts of the Church. Henceforth the work of electing bishops for places outside the jurisdiction of the Propaganda is to be performed by the Consistorial Congregation, instead of the Holy Office. Similarly the Holy Office will not, as heretofore, be concerned with the dispensation of religious vows, since this function will pertain to the Congregation for the Affairs of Religious. However, the Congretion of the Holy Office will continue to have authority over questions concerning the Pauline Privilege, *disparitas cultus,* and *mixta religio,* in matrimonial cases; it will also belong to this Congregation to decide questions regarding the *doctrine* of the Sacraments, while a special Congregation has now been instituted, which is entitled, *De Disciplina Sacramentorum.*

PERSONNEL OF THE HOLY OFFICE.

The Roman Pontiff himself is Prefect of this Congregation, this rule being continued in the new legislation. One of the older Cardinals, not however the Dean of the Sacred College, is designated by the Pope to discharge the office of Secretary. Besides the Cardinals who alone are properly speaking members of the Congregation, there is an *Assessor,* whose duty it is to prepare the subject-matter which is to come before the Congregation; a *Commissarius,* who is always a Dominican and to whom it belongs to construct processes in criminal cases; *Promotor fiscalis,* or public accuser; Advocate of the accused; Notary and other inferior officials. Besides, in the Congregation of the Holy Office there is a body of *Consultors.* The Master of the Sacred Palace, who is by tradition a Dominican, and also the General of the Dominican Order, are *ex officio* members of this body: other Consultors are appointed by the Sovereign Pontiff from the secular and regular clergy.

METHOD OF PROCEDURE.

The method of procedure in this Congregation is briefly as follows: The Consultors hold a meeting in the Palace of the Holy Office on each Monday under the presidency of the Assessor. Questions are discussed and are settled by a *con-*

sultative vote. Then on Wednesday the same questions are brought before the Cardinals of the Congregation, who give a *definitive* vote. The Assessor in an audience with the Holy Father on the following day (Thursday) reports the decision of the Cardinals, which is then usually confirmed by the Pope *in forma communi*: only rarely is it changed or rejected. Sometimes there is a meeting of the Cardinals of the Congregation in presence of the Sovereign Pontiff, at which meeting questions discussed by the Cardinals on the preceding day are again considered and settled. The Pope may then approve the decisions in *forma specifica* and promulgate them as Apostolic Constitutions. It may be here noted that there is nothing in the Constitution, *Sapienti consilio,* to indicate that, after the new legislation comes into force on 3 November, 1908, a different mode of procedure will be adopted.

THE AUTHORITY OF THE HOLY OFFICE.

This Congregation may issue either doctrinal or disciplinary decrees. Although the word *decree* is by some theologians and canonists distinguished from declarations and decisions, this distinction is unnecessary in the present question, so that these words as well as responses and resolutions may be used indiscriminately. It is to be laid down as certain that whatever pronouncements this Congregation may make regarding doctrine are not in themselves infallible. They may be so approved *in forma specifica* as to become Pontifical Decrees, as has been already said; and the Sovereign Pontiff may make them even *ex cathedra* pronouncements, which are certainly infallible. In this case they would not be infallible as Decrees of the Holy Office, but because the Pope proclaimed them for the universal Church. It is deserving of notice that the Pope could not communicate to this Congregation or indeed to any Congregation his personal prerogative of infallibility. However, although the doctrinal decrees of the Holy Office be not infallible, they are nevertheless such as to demand the religious assent of the faithful; nor is it enough for a person to observe in regard to such decrees *silentium obsequiosum*, i. e. to re-

frain from attacking them outwardly or from teaching anything opposed to them. There is required an interior assent to the decrees. Pius IX in his Apostolic Letter to the Archbishop of Munich (21 December, 1863) declared: "Verum etiam opus esse, ut se subjiciant tum decisionibus, quae ad doctrinam pertinentes a Pontificiis Congregationibus proferuntur," etc.[1] Similarly in the Decrees of the Vatican Council, Sess. 3. de Fide et Ratione, we read as follows: "Quoniam vero satis non est, haereticam pravitatem devitare, nisi ii quoque errores diligenter fugiantur, qui ad illam plus minusve accedunt; omnes officii monemus, servandi etiam Constitutiones et Decreta, quibus pravae ejusmodi opiniones, quae isthic diserte non enumerantur, ab hac Sancta Sede proscriptae et prohibitae sunt." Accordingly when the Holy See issues decrees condemning erroneous opinions, either immediately by the Pope or mediately by the Holy Office, which he employs for this purpose, it is the duty of all Catholics to observe such decrees. In order to demand interior assent to doctrinal decrees of the Holy Office it is not necessary that these be infallible. When it declares that certain doctrines are to be held, or certain others to be rejected, interior assent may and ought to be given to such declarations on account of the competence of the authority from which the declarations are derived. The Church has a Divine commission to protect Catholic truth and to keep her children from anything hurtful or dangerous to faith: and she can exercise this commission even when she employs means which are not infallible, such as the doctrinal decrees of the Holy Office.

Apart from these *doctrinal* decrees, which the Holy Office alone of all the Roman Congregations is competent to deal with, this Congregation has also authority to publish decrees on points of *discipline*. A question has been proposed and discussed by theologians and canonists whether the decrees of the Holy Office regarding disciplinary matters are obligatory in conscience. It is presupposed that the decrees themselves are authentic and have been duly expedited *juxta Stylum*

[1] Cf. Denziger, 1537.

Curiae. In reply to the question several hypotheses may be made. First, sometimes the *disciplinary* decrees refer only to individuals, and are not directed to, nor intended for, any other. Such decrees have the force of particular precepts and are not binding upon any one else. Secondly, other decrees are general so that it is clearly the intention of the Congregation to apply them to all the faithful throughout the Church. This intention may be manifested by such words as *Decretum Generale, Urbis et Orbis*, etc. In this class of cases the obligation is universal, even though the publication of the decrees was occasioned by the question of an individual. However, a certain limitation or exception should here be made. Although such general decrees are binding upon all belonging to the Latin rite, they may not bind Catholics who belong to any of the Oriental rites. Quite recently a question was proposed to the Holy See whether the new matrimonial legislation contained in the Decree "Ne Temere" was binding upon the Orientals. "An decreto, 'Ne Temere' adstringantur etiam catholici ritus orientalis?" The answer was (1 February, 1908) "Negative." While of course the authority of the Holy See extends to all the faithful throughout the world, it is not intended by the Sovereign Pontiff that decrees purely disciplinary should be obligatory upon Orientals unless they are directed or extended to them, or unless express mention be made of them as being affected by the decrees. Thus Catholics who belong to any of the Oriental rites are bound by the Constitution, *Sacramentum Penitentiae* of Benedict XIV, and by the Constitutions against Freemasonry. They are also bound by decrees which interpret the Natural or Divine positive law, as also by those which regard Catholic doctrine. Thirdly, decrees may be addressed to individuals and so be particular in their form, and yet be equivalently universal. In this class of decrees a distinction must be made. Sometimes such decrees are so many *extensive* interpretations of laws already existing, i. e. they go beyond the proper meaning of those laws; thus they are in fact new laws, and like all laws require to be promulgated before becoming obligatory. There are

also some decrees which are called *comprehensive,* viz. they are clearly contained in a law already existing: these are obligatory immediately upon all without special promulgation. But there is another supposition which may be made. The decree may be a declaration of some point of law objectively doubtful, upon whose meaning there has been a difference of opinion among approved authors. Is this decree binding without being promulgated? Here we find a controversy among theologians; some holding that the decree is binding immediately, because the law already exists and therefore needs no further promulgation to make it binding. Others are of opinion that a doubtful point regarding the meaning of a law, when settled by a Congregation or even by the Sovereign Pontiff, needs to be promulgated before the obligation arises. This second opinion seems to be probable intrinsically, as well as from the weight of authority supporting it. When the law is so doubtful that approved theologians held contradictory opinions regarding its existence, a decree of the Congregation interpreting it is equivalent to a new law. When one examines modern theologians treating the question, he finds many in favor of this view, so that it seems to be safe in practice. However, if several decrees have been issued confirming the decision or interpretation previously given, this should be held sufficient to bind all without formal promulgation.

It should be observed also that all privileges and dispensations that are granted by the Congregation of the Holy Office within the province assigned to it, are to be considered valid according to the tenor of the rescript.

In order to avoid repetition when treating of each of the Roman Congregations, it will not be out of place here to notice that the rule for determining the extent of the obligation as given above for the Congregation of the Holy Office, may be equally applied to the other Roman Congregations. The new Constitution, while making several changes in the respective provinces of the different congregations, does not alter the obligatory force of their decrees, when the latter

are issued in the required form. Owing to the peculiar work of the Congregation of the Holy Office, engaged as it has been with *doctrine*, the rule referred to has been more frequently applied to the decrees of some of the other Congregations than to those of the Holy Office. Thus when one examines the *Decreta Authentica* of the S. Congregation of Rites published a few years ago, he finds a large number of them addressed immediately to individuals, who propose questions upon one subject or another within the province of that Congregation; but he also finds some *decreta generalia*. Another Roman Congregation which has issued a vast number of decrees, particular and general, is the Congregation of the Council of Trent. Some of these decrees are to be interpreted *comprehensive*; others, *extensive*. There occurs to the mind of every one moderately versed in the decrees of the Roman Congregations the example of the sponsor in a private Baptism—how far he contracts a spiritual relationship with the person for whom he acts as sponsor and with his parents. It is quite certain that two decrees were issued by the S.C.C. upon this question, one particular, and the second general. Both state that the impediment of spiritual relationship is contracted in such a case. Yet afterwards eminent authors, such as St. Alphonsus, not aware of the existence of those decrees, held the contrary opinion. Many years subsequent to the issuance of these decrees, the Holy See gave its approval to the opinions held by this great Doctor of the Church in his *Moral Theology*; nor has there been since the date of that approval (5 July, 1831) any condemnation from Rome of the particular opinion referred to. Accordingly we find a number of eminent theologians holding that these decrees touching the question of spiritual relationship in a private Baptism on the part of the sponsor are to be understood *extensive* and that they are the expression of a new law, which has never been duly promulgated and is therefore not obligatory. There are other theologians equally eminent who hold that those decrees are to be taken *comprehensive*, interpreting a law already existing and consequently not requiring any further

promulgation. It is not to our present purpose to offer any opinion upon this disputed point, but only to draw attention to the distinction of extensive and comprehensive interpretation, a distinction which not infrequently recurs when there is question of rightly interpreting a decree of one of the Roman Congregations.

II.

The Consistorial Congregation.

This Congregation, it should be noticed, is different from the Sacred Consistory, or Sacred College of Cardinals. It derives its name, however, from the S. Consistory, since its chief duty has been to prepare matter by examination and discussion for the Consistory. It was instituted by Sixtus V in 1587.

ITS COMPETENCE.

According to the Constitution *Sapienti consilio*, this Congregation comprises two distinct parts. The first is thus set forth in the words of the Constitution: "To the first appertains not only the charge of preparing what is to be done in the Consistories, but also, in places not subject to the Congregation *de Propaganda Fide*, of founding new dioceses, and *chapters* both *cathedral* and *collegiate*; of dividing dioceses already constituted; of electing bishops, apostolic administrators, and adjutors and auxiliary bishops; of instituting the canonical investigations or *processus* concerning those to be elected and of diligently sifting the acts of these processes; of ascertaining the knowledge of those who are to be elected. But when the men to be elected, or the dioceses to be constituted or divided, are outside Italy, the officials of the Office for Public Affairs, commonly called the *Secretariate of State*, shall themselves receive the documents and draw up the statement (*Positionem*), to be submitted to the Consistorial Congregation."

The meaning of this part of the Constitution is sufficiently obvious, needing no interpretation or commentary; the duties

here assigned to the Consistorial Congregation clearly prove the great importance of the work committed to it.

The second part of the work of the Consistorial Congregation comprises all that relates to the government of each diocese not subject to the Congregation of Propaganda—business which was heretofore performed by the Congregation of Bishops and by the Congregation of the Council. Hence the fulfilment of episcopal obligations, the *relatio status* made by bishops regarding the condition of their dioceses; the ordering of apostolic visitations and the examination of what has been done in them; in fine, all that appertains to the government and studies of seminaries come within the province of this Congregation. There is to be noted a peculiarity of the Consistorial Congregation, viz. that it possesses authority to solve whatever doubts may arise regarding the competence of each of the Roman Congregations. For example, if a question were proposed to the Congregation of the Holy Office regarding one of the Sacraments, it might be held by this Congregation that it belonged to the Congregation *De Disciplina Sacramentorum*; while if it be referred to the latter Congregation, an opposite decision might be given, viz. that it should be solved by the Congregation of the Holy Office, as involving a point of doctrine. In such cases the Consistorial Congregation possesses authority to decide which Congregation should settle the question.

PERSONNEL OF THE CONSISTORIAL CONGREGATION.

The Pope himself is Prefect of this Congregation, as he is of the Congregation of the Holy Office. The members of this Congregation are to consist of the Cardinal Secretary of the Holy Office and the Cardinal Secretary of State, both *ex officio* members; and others whom the Sovereign Pontiff may select. The Secretary of this Congregation is to be a cardinal chosen by the Pope; but there will be another prelate having the title of Assessor, who will fill also the office of Secretary of the Sacred Consistory. Heretofore the Consistorial Congregation had no Consultors, although it had some inferior officials;

but under the new regulation, besides the Assessors of the Holy Office and the Secretary of the Congregation for Extraordinary Affairs who are *ex officio* Consultors during their respective terms of office, there are other Consultors to be selected by the Sovereign Pontiff. No doubt the reason for this change is to be found in the increased amount of business assigned to this Congregation.

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THE PAN-ANGLICAN AND INTERNATIONAL EUCHARISTIC CONGRESSES.

THE present year of grace will be memorable in religious circles for the assembling of the Pan-Anglican and International Eucharistic Congresses. The former of these Congresses meets in London once in every ten years and claims, as its title suggests, a national or racial representation of ecclesiastical organization. The International Eucharistic Congress which, year by year, has met in divers cities of the world, and this year has met in London, represents a Church of all nations whose organization transcends national frontiers. The Pan-Anglican Congress was confined almost wholly to bishops and delegates representative of the Anglican Communion in the United Kingdom, British colonies and dependencies, and the United States. The International Eucharistic Congress, on the other hand, gathered cardinals, bishops, and delegates likewise from all these regions, and, in addition, from almost all the countries of Europe as well as from the remaining quarters of the globe.

That the Anglican Communion, despite its dispersion into so many parts of the world consequent upon the expansion of the British Empire, is essentially national or racial, is emphasized by the fact that nearly seven-tenths of its membership are in England itself; while, of the remainder (found in Scotland, Ireland, the colonies and dependencies, the United States, and the various Anglican Missionary Settlements),

considerably less than half a million converts belong to the last-named.

The Anglican proportion of Christianity of the world is therefore very small, being far less than a tithe of that of the Church of Rome, less than a fourth of that of the Eastern Orthodox Churches, and perhaps a fifth of that of the various non-Episcopal Protestant denominations.

But not only is this its numerical proportion small as compared with the Christianity of the world at large; it is small also as compared with that of the more limited area of the British Empire. "If we take the whole world within our survey, we are but a small body even among English-speaking Christians," is the admission of the Pan-Anglican Congress Committee itself. Such being the fact, a further consideration is suggested, namely, that, though by Establishment national, the Anglican Church cannot be said to be more representative of the religion of the English than are other forms of Christianity which happily enjoy liberty of worship wherever the British flag floats. And this is the more apparent, since, as a consequence of being the national religion by virtue of Establishment merely, the membership of the Anglican Communion is in large measure but nominal, being made up of very many who, because they are of no religion in particular, enter themselves "Church of England" in census-returns, as being members of the English nation. Anglicanism, moreover, consists not of one religion, but is in substance made up of religions as various as those from which it lies separate, from the minimum of doctrine that is held by the Free Churches, to the maximum of the Catholic doctrine, minus only the necessity of submission to the Pope's jurisdiction. This "comprehensiveness," maintained by Establishment, is scarcely likely to survive Disestablishment, such a measure being the rather calculated to disperse it by reason of the removal of the one bond that hitherto has held men of such contrary beliefs and opinions in unpeaceful communion. It seems scarcely hazardous to predict that under Disestablishment many Anglicans will find rest in the ranks of the Free

Churches on the one side and in the Communion of Rome on the other. Meanwhile, we find on a present comparison of numbers that, outside of England itself, Anglicanism, as compared whether with Catholicism or with Free-Church Protestantism, is in all parts of the British Empire, as in the United States also, in a minority, often a comparatively small one. Catholics are in a majority of two to one against Anglicans in the British Empire outside of England, and of about twelve to one against them in the United States; and, while the membership of the Free Churches greatly outnumbers that of the Anglican Communion in these areas, it at least equals it in the home country.

Thus, though by Establishment national, the Anglican Communion cannot in any sense be said to be coëxtensive with the nation whether at home or anywhere abroad, while outside of England it is in matter of fact far less representative of the religion of England and her subject races than is either Catholicism or Free-Church Protestantism.

Nevertheless, the Anglican Church contends for the principle of National Churches and claims to be "the Church of England" to the exclusion of all other Christian bodies. This claim is advanced by her High-Church section on the ground of an association with the Church of Rome—outside British possessions and the United States—and with the Eastern Orthodox Churches, as forming in conjunction with these communions one visible Church of all nations—as being, in other words, a part or a national branch of a Catholic Church made up of the Roman, Eastern Orthodox, and Anglican communions. Rome and the Orthodox East are quite unaware of any such association, each of them, on the contrary, regarding itself—the latter doubtless very absurdly—as constituting the whole of the visible Church Catholic. This circumstance does not appear very greatly to disturb the High-Church mind, however, nor yet to disabuse it of its theory of "catholic consent," though certainly to other minds it would appear fatal at least to this particular theory. But the point under immediate discussion is the principle of National

Churches, for which Anglicanism represented by the Pan-Anglican Congress stands, as contrasted with the principle of Catholicism transcending nationality as represented by the International Eucharistic Congress, and to this we will devote our present attention.

The argument in behalf of National Churches and their independence of one another in relation to ecclesiastical jurisdiction necessarily presupposes that it was the intention of Christ, not to make of His Church a world-wide visible kingdom at unity in itself by virtue of a Catholic jurisdiction, but, rather, to divide her among the nations in independent branches after the manner of a family whose branches claim indeed a common parentage but recognize no central authority. Intercommunion amongst such National Churches is of course deemed desirable, and some Anglicans desire it accordingly with the Eastern Orthodox Churches, to say nothing—after the example of the bishops at the Pan-Anglican conference—of such union with the world-wide Communion of Rome. But, however desirable and however insistent the duty of striving after it, intercommunion may not be purchased at the cost of the sacrifice of the National Church's independence of "the rest of the Catholic Church" in relation to ecclesiastical jurisdiction. Such, put into plain words, seems to be the sum of the Anglican defence of the Church of England's isolated position.

Catholics, on the other hand, believe that it was the intention of Christ to make of His Church on earth a visible kingdom held everywhere independently of nationality in unity of ecclesiastical organization by means of a Catholic jurisdiction. The cardinals and bishops of the International Eucharistic Congress represent accordingly a principle entirely at variance with that represented by the Pan-Anglican Congress. Gathered out of many nations they represent not a corresponding number of independent National Churches, but one visible Church of all nations—a Church which "fights the battle of unity against nationality and wins," being everywhere recognized as the one Church whose organization transcends national frontiers.

By means of her jurisdiction she unites in one visible polity more than two-thirds of the Christendom which High-Churchmen identify with the visible Catholic Church; the remainder of this Christendom, according to the High-Church view, being made up by the Eastern Orthodox Churches—sixteen in number—together with the Anglican Communion, between no two of which is any common administrative authority to be found.

Accordingly, we have on the one hand, visibly united as a kingdom, not of this world though in it, transcending nationality and interpenetrating all nations, by far the more numerous as well as world-wide proportion of Christendom; and, on the other, we have a proportion less than a third, divided, subdivided, confined by national boundaries and subjugated for the most part by the civil power. And of this latter proportion an isolated division numbering less than a fourth is represented by the bishops of the Pan-Anglican Congress.

In view, then, of its numerical as well as racial limitations —of the fact that it represents but a small proportion of the Christianity of the British Empire and the United States, let alone that of the world at large—the epithet "world-wide," so often employed when speaking of the extent of the Anglican Communion, cannot be said to apply save in a very sparsely dispersive sense. Its numbers all told do not exceed, and probably fall far short of, the twenty-four millions of Catholics of the British Empire and the United States who are under Papal jurisdiction; to say nothing of its membership as compared with the much larger membership of the Free Churches within the same area. And as regards the imposing array of the Pan-Anglican episcopate it should be remembered that in the United States an Anglican membership of less than a million is represented by no less than some ninety bishops, whereas very few more than an equal number of bishops represent the twelve millions of Catholics in this same area. One of the bishops in the Pan-Anglican Congress, in short, is reported to have observed in the pulpit of his cathedral that

"if there was one mental impression more than another produced upon him by taking part in the Pan-Anglican Congress, it was certainly a sense of the littleness rather than the greatness of the Anglican Communion."

As to the theory—unknown to Rome and the East, and held, indeed, by but a section of Anglicans—that the Roman, Eastern Orthodox, and Anglican communions form one visible Church of all nations, it surely should be obvious to everyone that if the Catholic Church be a visible kingdom she is and can be so only by virtue of the fact that she has a jurisdiction which holds her throughout her length and breadth in visible unity of polity and government. If she is the visible kingdom of Him who has received the nations for His possession, she has been provided by Him with a jurisdiction commensurate with the purpose for which He established her—a jurisdiction capable of holding the nations in unity of religion independently of national frontiers. Where is this jurisdiction? Under the Pope, as the Vicar of Christ, multitudes of Christians of all nations and races are held in visible unity of religion, and they are thus held by a Catholic jurisdiction. The Anglican Communion obviously has no part with them in this association, nor have the Churches of the East, since they one and all lie outside the jurisdiction that from this extra-national center unites Catholics the world over in one ecclesiastical polity. By no figure of speech can the Eastern and Anglican communions be said to form one ecclesiastical body politic with the Church of Rome.

Nor is any approach to a Catholic jurisdiction to be met with outside the Communion of Rome. The Eastern Orthodox Churches, like the Anglican Communion, are national or racial, with the difference, however, that since they are not dispersed abroad by colonization, they are more confined to locality, being simply coterminous with the State as in the case of the Russian Orthodox Church, or governed as so many "nations" (*millet*) under Ottoman rule.

Eastern Orthodox Christianity is thus made up of no less than sixteen Churches, independent indeed each of the

rest in relation to administrative authority, but dependent all of them under the rule either of the Sultan or of the Czar. Of these sixteen Churches by far the largest is the Russian National Church, numbering as it does nearly nine-tenths of Eastern Orthodoxy. Of this large proportion, however, multitudes are Catholic, who, though in heart and will acknowledging the Pope's authority, are by the State forcibly registered members of the national religion; while of very many more it may be added that their position as "Orthodox Russians" is due to centuries of tyranny, persecution, and abject serfdom. The "Greek Church," properly so named, is the established Church of the modern kingdom of Greece, and is independent of the jurisdiction of the Patriarch of Constantinople, being governed by the Holy Directing Synod set up by the Greek parliament, its every session requiring the presence, and its every decree the signature, of the Royal Commissioner, on precisely the same erastian lines as those which prevail in the Russian Holy Synod. Similarly have all the remaining National Churches of the East been formed at the expense of the Patriarchate of Constantinople. Moreover, although the Patriarch of Constantinople is still the official civil head of the *millet*, or nation, in the Turkish Empire to which the Orthodox Patriarchs of Alexandria, Antioch, and Jerusalem, as also the Bishops of Cyprus belong, and though these can approach the Porte only through him, yet are they one and all independent of him ecclesiastically. Thus is his Patriarchate—after all the National Churches have been cut off from it—confined to so much only of the Turkish Empire as is not occupied by their Patriarchates and Cyprus. And in even this reduced territory wherever there are Bulgars his jurisdiction is disputed by their Exarch. Throughout Turkey, indeed, the Orthodox are divided into two rival communions—Patriarchists who adhere to the Patriarch of Constantinople, and Exarchists, whose Exarch lives in Constantinople and with the consent of the Porte has jurisdiction over Bulgars everywhere in Turkey. For the Bulgarian Exarch measures his jurisdiction by nationality and language, not by area.

Thus in the Principality of Bulgaria itself the Bulgars have eleven sees, while in Macedonia and Thrace they have twenty-one sees, nearly all of which are rivals of Greek dioceses in the same towns. Their Holy Synod, of the usual erastian type, sits at Sophia. They justify their position of independence of the Patriarch of Constantinople precisely on the ground that they are a national branch of the Catholic Church and have the right as such to manage their own affairs; and they are quite prepared on these terms to restore intercommunion with the Patriarchists. Meanwhile, the Russian Orthodox Church, which from the first has espoused the cause of the Exarchists, is in communion not only with them, but with the Patriarchists also. It was at the instance of the Russian government, indeed, and despite the opposition of the Patriarch of Constantinople, that the Porte was compelled to set up a new *millet*—the Orthodox Bulgarian nation; and although the Patriarch of Constantinople in a Synod of 1872 issued an excommunication—never since repealed—against the Bulgarian Exarch, all his followers, and everyone who aids, abets, or acknowledges him, he has not dared at any time to make such excommunication effective against Russia. The Exarchists get their Holy Chrism from Petersburg, and the Russians, regardless of Constantinople's interdict, hold open communion with them.

If more is needed in evidence of the fact that no unity of administrative authority is to be found between any two of the Churches of the East, and no ecclesiastical jurisdiction sufficient for such a purpose, the reader will find it in an exceedingly interesting work entitled *The Orthodox Eastern Church* by Dr. Adrian Fortescue. He will read there how Constantinople, originally the smallest of suffragan sees, became under imperial influence and patronage, and at the expense of the Patriarchates of Alexandria, Antioch, and Jerusalem, the first see of Eastern Christendom; and how, since being deprived of such secular patronage, she has been compelled to descend, until now at length she occupies a position scarcely more exalted, certainly less honorable, than that

which she enjoyed at the first. Her Patriarchs, whose election requires confirmation and may be rejected by the Sultan, are deposed by him at his pleasure, though more often at the petition of the Orthodox themselves. Very few of them reign so long as two years before they are deposed, and usually there are some four ex-Patriarchs awaiting the success of their partisans and the Sultan's permission for re-election. The Russian Church, on the other hand, deprived of its Patriarchate by Czar Peter the Great, nigh upon two centuries since, is governed to this day by the Holy Synod which he set up in its stead; every member of this synod being nominated by the Czar himself, being removable at his will, and having to swear allegiance to him as "the supreme judge in this spiritual assembly." Like the Orthodox in Turkey, Russians boast of the freedom of their Church from Papal government—that is to say, from the one only form of Catholic jurisdiction that is in fact to be found. The only alternative they have ever experienced is the yoke of the Czar in a form still more absolute than that in which the Orthodox of Turkey are dominated by the Sultan. In no case has a Church which has cast off Papal jurisdiction found self-government free from State domination. In vain do some Anglicans cast about for other than the Papal form of Catholic jurisdiction since other there is none. The divisions of Christendom are due to the circumstance that, being separate from Rome, the Eastern and Anglican communions lie outside the pale of Catholic jurisdiction. Their independence as National Churches has ever meant independence of one another indeed, but dependence always upon the civil power. "Then only can you resist the world, when you belong to a communion which exists under many governments, not one." No ecclesiastical jurisdiction save the Papal has ever yet prevailed against the disintegrating forces of nationality and the endeavors of the civil power to take captive and confine within national bounds each portion of Christendom in turn. There is but one Church that so much as "fights the battle of unity against

nationality, and she wins. Look through her history, and you cannot deny but she is the one great principle of unity and concord which the world has seen."

Thus, the first point of contrast which is suggested by a comparison of the composition of the Pan-Anglican and International Eucharistic Congresses is that, while the former is representative of a communion that is limited almost entirely to nationality or race by reason of the fact that it lies outside the pale of Catholic jurisdiction, the latter, on the contrary, is representative of a Church which in considerably more than tenfold numerical strength holds Christians of all nations and races in visible unity of religion and ecclesiastical organization by virtue of her Catholic jurisdiction.

A second point of contrast between the Congresses is suggested by the word "Eucharistic" in the title of the Catholic International Congress. Catholics believe that in the Sacrament of the Eucharist, Christ, God and Man, risen, ascended, glorified, is by a miracle of His loving condescension, and in accordance with His own words "This is My Body," as truly present, though hidden from mortal eyes, as when He was seen upon earth in the days of His humiliation. The purpose of the Congress is a manifestation of faith in this truth and the deepening of devotion to the Person of Christ enthroned upon the altars of His Church. From these countless altars He reigns as King all over His visible kingdom. The exterior government of this His kingdom He has, indeed, placed in the hands of His Vicar and visible representative, but it is He Himself who in real Eucharistic Presence holds the faithful of all nations in visible unity of worship and communion. Here is the secret of that unity in the universality of worship upon which national character makes no impression; which at the same time does but sanctify, and therefore intensify, the spirit of patriotism; while it allows, moreover, of clothing in varying rites, as demonstrated by the Greek Mass in Westminister Cathedral, reminding us of the fourteen millions of Oriental Catholics, of the Latin and Uniat rites, who are under Papal jurisdiction. The real Presence of Christ in

the Sacrament of the Eucharist explains, in short, the phenomena of the Catholic Church, the regalia of her worship, her influence upon the world whether to excite men's love or hate, her propagation, recuperative power, and constant abiding. Such at least is the Catholic explanation of the results that flow from the manifestation of belief in the Eucharistic Presence. The Saviour of the world in real Presence on His altars is the center of that worship which encompasses the nations that have been given for His possession.

The Eucharistic Congress affords a synthetic example of what has here been said. Its bishops and members, representative of many nations, are yet absolutely one in faith and worship respecting this doctrine. They have met without a shadow of any fear or suspicion of controversy, to consult how best they may further devotion to their Lord present in this Sacrament, in Mass, Communion, Benediction, Procession. The note of controversy has been the one thing conspicuous by its absence from their deliberations. They have come from all quarters of the earth and in the world's largest metropolis have borne witness to the universal belief of the One Church of all nations that the world's Saviour abides still upon earth in the Sacred Humanity which He took of Mary, though sacramentally veiled from view. And had the procession of the Sacred Host been permitted in London streets, tens of thousands, who for lack of space in Westminster Cathedral were unable to unite with them there, would have had part with them in the adoration of Jesus of Nazareth as He passed by in streets as of old and blessed them.

Such was the significance of the Eucharistic Congress. Very different in this connexion was that of the Pan-Anglican gatherings. For while at the Pan-Anglican Congress and Conference very many subjects were discussed, the one subject that before all others cried aloud for some settlement was studiously avoided. Controversy concerning the doctrine of the Real Eucharistic Presence is, as everyone knows, the real interpretation of the troubles that for so many years have rent and distracted the Anglican Communion and necessitated

the scandal of ritual suits in the law courts and examinations by Royal Commissions. The decennial gathering of the Pan-Anglican episcopate seemed to many who are sighing for the peace of their Israel a providential opportunity for some settlement of these constantly recurring disputes. They anxiously looked to the Pan-Anglican episcopate for some utterance on the subject. Their bishops were silent, however—perhaps wisely; since they knew very well that any reference to so controverted a subject would at once introduce into their deliberations a much-dreaded note of controversy. Disunited themselves in opinion and faith respecting the doctrine, they doubtless felt their consequent incapacity, as well as their powerlessness, to still the tempest of controversy that prevails round about them in every part of their communion. The fear of controversy amongst themselves in relation to a doctrine which unites the Catholic world in the sacramental bond of peace is precisely the significance of a silence conspicuous by contrast with the deliberations of the Eucharistic Congress.

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THE BLINDNESS OF THE REVEREND DR. GRAY;*

OR

THE FINAL LAW.

CHAPTER IV.

A DEPUTATION.

DURING all his years as curate Dr William Gray had been looking forward to the time when, emancipated from the ordinary drudgery of missionary life, he would have abundant leisure to devote to those beloved studies that were to him more entrancing than the lightest literature is to the modern reader. He used to dream of a snug library or study, with a southerly aspect, for, like all highly strung and nervous temperaments, he

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sought for the exaltation of sunshine, and dreaded the depression of a dark room with a northern window, never warmed or hallowed by a blessed sun-ray. That room should be warmly carpeted, its walls lined with books, leather-bound, denoting the strength and stress of thought that lay within. There should be a desk, on which writing materials might lie, ready to hand, for although he had never written anything as yet, he hoped to overcome that dread or shyness of print which seems to be the *damnosa hereditas* of the Irish priesthood. And it should be well warmed in winter, particularly at night, when he could shut out all aspect of human things and bury himself in the luxuries of free and unfettered thought about the vast mysteries of religion and humanity. Above all, this library was to be sound-proof and care-proof, that is, not a single worry or care that might stretch a nerve too tightly was to be allowed to pass the threshold of that door. For Dr. William Gray had found that care and worry stretch the *dura mater* of the brain much more seriously than speculations upon the Trinity; and he wisely argued that it is not only a criminal waste of brain tissue, but also a futile and fruitless waste, to worry with feverish anxiety about such wretched human trifles, which, as a rule, manage to settle themselves into some harmony by the simple process of being let severely alone.

But this was a dream of youth; and alas, how few of our youthful dreams are realized! True, here was the library with its southern aspect, through whose windows the level wintry sun was now shooting cold and ghastly streamers of pale light. And here were his books, a goodly number, some calf-bound, some new and haughty with their vellum and gold bindings, and disdaining the companionship of their antique and plebeian comrades. And here was the writing-desk, just as he had imagined it, solid in Spanish mahogany, with a massive ink-stand and a goodly array of pens and large sheets of white and blue foolscap; but alas! these last were virgin pages still. Because the chamber was not sound-proof, nor shadow-proof, nor care-proof; and the stately priest had to admit that he had used up more brain-power in worry than in work, and that that long line of white that lay from wall to wall across the room, represented not syllogisms, but suggestions, mostly futile, to disentangle himself from those horrid webs of circumstance that will weave themselves around the most lonely lives.

And if all those walls could speak, and echo back, like the modern phonograph, the words that escaped the lips of this haughty and irritable and honorable man, as he dwelt betimes on some fresh instance of human perversity or depravity, what a strange tale would they tell! For the overcharged brain or heart must speak to some one, or break; must put into the dress of speech the naked and turbulent thought, which will burst its barriers if imprisoned. But, perhaps the most poignant of all the sounds they would utter, would be the *Woe! Woe!* over lost time; over the opportunities for sound study and scholarship wasted; over the little wounds inflicted, very often in mere wantonness or thoughtlessness, by a people whose nerves were steeled against sensitiveness by the hardships they had to face. For though they feared him, they knew that there are ways to fret the lion and exhaust him; and every harsh word he uttered was repaid by some subtle annoyance that fell and struck its barbs into his soul. And his vast learning and reputation as a theologian, and his more secret repute as at heart a kind and generous and honorable man, had but little effect. These things do not count for much when nerves are raw under a castigation, and hard things are uttered from lip to lip—the echo of hard things uttered in the holy place.

Of course, these things were not universal, nor even general. They were limited to one or two families, with whom he had come into contact at first, and who with the old Pagan pertinacity of their race refused to forgive or forget. The vast body of his parishioners were humble, not too devout people, whose eyes were so accustomed to search the earth for what it would yield them that their sight failed when they looked too much toward Heaven. But, as is usual everywhere, these kept aloof. They stood on the ditch and watched. What was it to them if the pastor chose to say a hard thing sometimes? And what was it to them if a few turbulent and sullen peasants stood aloof from him, and threw their little poisoned darts into the very sanctuary itself?

But I am only proving that a care-proof house has not yet been patented. Science has not invented such; and although our good physicians are fond of instructing their patients not to worry, I am not aware that any skilful chemist as yet has discovered the secret of getting the acids and alkalies of life together without hissing at each other.

This morning, however, as Dr. William Gray rode slowly homeward from the house of Betty Lane, he felt some singular relief from the load of pain and anxiety that generally weighed upon him. His own prompt action, so emphatically endorsed by the spiritual foresight of that holy, if ignorant woman, had settled at once, and without putting to too much trial that exercise of judgment which he so much feared, the question of his niece. He was quite determined now to close down the doors of his mind on any repetition of that problem. He would dismiss it. That was all.

The exercise of riding in the clear, frosty air, the relief of mind he experienced, seemed to give him quite an unusual appetite, and he greatly astonished his old housekeeper by saying that he thought he would try a second egg. It was so unusual, so portentous a request, that the good woman was alarmed. It looked like the approach of death, or some fatal disease, like cancer or consumption, or perhaps that *wolf,* which, in the minds of the Irish peasantry, is supposed to inhabit the inside of any delicate person who develops an unusual appetite. Then he took up the morning paper; and in reading of the follies and woes of the world outside, he almost forgot his own, and experienced that glow of satisfaction which comes from a sense of security, or immunity from the graver cares that seem to beset and waylay humanity.

Suddenly a series of shadows, flung on the wall before him, struck him with a sense of impending evil. He heard the loud, single knock that generally does not prelude mere visits of ceremony; he heard his housekeeper whispering in the hall, and he knew she was marshaling the unknown visitors into the parlor at the opposite side. Then she came and told him with the happy indifference of those who are not concerned with such troubles that "he was wanted."

"Who wants me?" he said brusquely.

"Some people from the parish," she said.

"Ask them their business," he ordered, and tried to resume his reading of the paper.

In a minute she returned with the message:

"They says, yer Reverence, they must see yerself!"

He rose up unwillingly, thought a little, took a pinch of snuff, made a gallant attempt to control his rising temper, and crossed the hall.

There were six men of the peasant class, and two women in the room. They had arranged themselves in a semicircle; and their mud-covered boots had already left their brown and yellow stains on the carpet. The priest stood in front of them without saying a word. He was fully a head above the tallest man present; and as he craned his neck forward, and ran his gray eye along the line of faces, their eyes fell down before him, and the men twirled their caps in fright. After a pause, he said:

"Well? You want me?"

There wasn't a word spoken. The women at last nudged the men, and whispered:

"Can't ye spake?"

"Come," said the priest. "I cannot wait. My time is precious. If you have no business to transact, you had better go!"

"'Tis about the schoolmaster at Athboy," at length one found his tongue to say. "We wants your Reverence to remove him."

"Do you refer to the principal teacher," he asked ominously, "or to the assistant?"

"'Tis the young man we don't want," was the reply. "'Tis Carmody we want sent away."

"Very good," said the priest. "Now specify your complaints against him."

"We has no complaints agen himself," was the reply. "'Tis on account of his uncle."

"The grabber," said another of the deputation, *sotto voce*.

"Now, Murphy," said the priest, turning sharply on the delinquent, "I shall put you outside the door, if you won't conduct yourself."

"I again repeat the question," said the priest, his brows contracting still more sternly. "Specify your charges or complaints against the assistant-teacher."

"We have nothin' to say agen the young man hisself," the spokesman repeated, "but we won't have the nephew of his uncle in our schools."

"In *your* schools?" echoed the priest. "And, when and how, pray, did they become *your* property?"

"They're the property of the parish," said the man —

"Yes! and I'm parish-priest," repeated Dr. William Gray. "Yes, do you understand, I am the parish priest, and therefore legal Trustee, Owner, and Manager of these schools, so long as

I remain here. Furthermore, I shall appoint and dismiss my teachers, according to their agreements, without consulting you or anybody else in this parish. And"—he added with slow emphasis—"I shall not dismiss Mr. Carmody, until he gives me righteous reason for doing so. Now, go!"

He waved his hand toward the door, and they filed out, one by one, in silence. As he closed the door, he heard some muttering:

"He'll hear more of this, begor!"

He knew it. But he cared not. After all, it is a great matter to know that, when you have to fight, your back is against the wall of some great principle.

The next evening the principal of the school came to say that the school was deserted, except for the presence of six or seven Protestant boys.

Dr. William Gray rode over the next morning to study the situation. He was annoyed and grieved over this new assertion of popular rights; but he was not anxious, because he saw clearly before him down along the path of duty, and there was none of that balancing of judgment that is the worst element in mortal wear and tear. It is very trying to be perplexed. It costs nothing to endure. And, if sometimes the thought of such baseness and perfidy as were now at work in his parish, sent the hot blood leaping up to the brain of the priest, he put his finger on the arteries and bade them stand still, for human perversity and depravity were, alas! now to be taken as part of the program of life.

When he entered the long low room, where usually sat some seventy or eighty pupils, the sense of the desolation smote him. Here was half his parish in open rebellion; and here was the practical instance of the foul teaching that was given to the rising generation.

There were six boys present. Two of these were the sons of a Doctor Wycherly, a retired naval surgeon, who had a small property in the parish. The elder of the two was a tall, fine lad about sixteen years old. His fair handsome face was freckled; but the browning and burning of summer suns and seas had yielded to the blanching of winter, and there was an ominous whiteness under the eyes that seemed to hint at some delicacy of constitution. His brother was a more robust lad of thirteen or fourteen years, a bright, alert figure already foredestined by Nature and Fate to find his fortune on the seas.

The other boys were children of coastguards, whose flagpole, mast and yards and pennon could just be seen rising over the chine of the hill behind the school, although very far away.

The principal came forward when the priest entered, and saluted him. The latter briefly acknowledged the salutation, and then asked where was Mr. Carmody.

Mr. Carmody had been down at the end of the school behind the blackboard. He felt that he, in some unconscious manner, was a delinquent, not a victim—the involuntary cause of much trouble in a dangerous place. When called, he came forward.

In his abrupt, imperious manner, Dr. Gray interrogated him.

"Your uncle took this evicted farm?"

"Yes, sir," he said. "I know very little about him. He never wrote to my father the whole time he was in America; and we have seen little of him since he came home. But the Slatterys, who were evicted, and whose passage was paid to America by their children, came and implored him to take the place off their hands and let them go away."

"Well?" said the priest.

"He gave them," continued Carmody, "as well as we can understand, the full value of their interest, four hundred pounds, I believe; and they gave him up all rights. He had some trouble with the landlord, who wanted him to pay up all arrears of rent before giving possession; but this he refused."

"Well?" said the priest.

"The Slatterys cleared out; my uncle went in; and instantly the cry of 'Grabber' was raised."

"By whom?"

"By the Duggans, who have the next farm to this, and who were watching night and day, till they could get the Slatterys away."

"Did they offer for the place?"

"Yes, sir. My uncle can prove that the Duggans wanted to purchase the interest for a hundred pounds—a quarter of what the farm was worth; but the Slatterys wouldn't give up. Then the Duggans hoped to tire them out, or starve them out; but the unfortunate people held on until my uncle came to the rescue."

"I see it all now," said the priest. "I had heard something of all this; but I wanted to see it confirmed."

"There's one thing more, sir," said Carmody. "You were

good enough to appoint me here as assistant. Now, I don't want to give you trouble, or to be the occasion of dissension in this parish. If you like, I shall resign my place here; and perhaps —"

"You are at perfect liberty, Mr. Carmody," said the priest sternly, "to send in your resignation at any time you please; but, mark me, I shall never ask you to do so, until you give personal and adequate cause. I am here to maintain two principles, —one, my rights, as manager, to appoint and dismiss my teachers, altogether independent of public opinion; the other, to do ordinary justice to you. If you wish to run away, the gap is open."

He turned away, and accosted the principal teacher.

"Do these young Wycherlys possess any brains?"

He was well known to have no love for Protestants, and he had never noticed the boys before.

"The older boy, Jack," the teacher said, "is a lad of promise. Dion is idle, except when he's in a boat."

"Call up the elder boy!" the priest said.

Jack Wycherly came up in an easy, lounging way, and stood before the priest, looking up into his face in that calm fearless manner which these young lads possess. There was just one little patch of pink on his cheek, sent there by the unusual emotion excited by the unusual summons.

"What book are you reading?" said the priest gruffly.

"Sixth book," said the boy.

"Bring it here!"

The boy brought the book, after exchanging a smile with his companions, who were staring and wondering with all their might.

"Open, and read anywhere you please!"

The boy opened the book, and read on fluently and with intelligence.

"Do you see that word 'colossal'?" said the priest. "What does it mean, and what is the derivation?"

The boy promptly gave both.

"That'll do! How far have you gone in Euclid and Algebra?"

"Sixth Book of Euclid and Quadratic Equations," was the reply.

"You're nearly finished here," said the priest. "What do you propose to do then?"

"Father says I'm to go to the Queen's or Trinity," said the boy.

"But you can't matriculate in either without Latin and Greek," said the priest.

"No, sir," said the boy. "Father says I must go to a grinder in Cork."

"Would you rather learn Latin and Greek at home?"

"Certainly," said the boy. "I'm sure father would prefer my remaining here to taking lodgings in Cork."

"All right then. I'll teach you Latin and Greek. You'll matriculate quite easily next term. Come down to my house to-night, and bring your brother with you. You need no books. I'll supply them. And tell your father that your religion will not be tampered with."

"Thank you, sir," said the boy, who was flattered, although he was not too well pleased at the invitation.

When the Rev. Dr. Gray reached home he found his young curate before him in a white flame of indignation. Father Henry Liston was a young man who wasted no time, but when he had a certain thing to do, he did it with all his might. Hence, the very moment his predecessor had got his little household goods under weigh Henry installed his belongings. And it was whilst he was busy in breaking open cases, and unloosing the ropes of crates, and hauling in furniture of divers sorts, that he fully realized what had been said to him about a certain row that was just then engaging the attention of his parish priest. Bit by bit, as he gathered the information from the people about the place, he soon realized the infamy of the whole proceeding. It would have had a depressing effect on a more selfish mind, which would forebode unhappy things from such an initial trouble. But Henry Liston was still young and generous. He had not learned the caution and selfishness of age. He only saw what seemed to him an affair of perfidy and malice; and he flamed up with all that righteous indignation that such minds feel before they have learned to bank the fires of youth with the ashes of experience. His indignation completely overbore his dread of his pastor, as he said:

"This is a shocking thing, sir, I have just heard about these scoundrels. I never heard anything like it before. I got a hint of it; but never dreamed these fellows would take it so far."

"Sit down," said his pastor, secretly pleased at such sympathy. "What have you heard?"

"Simply that these ruffians—Duggans, I think—want to stir up the parish against you because you won't dismiss Carmody. And it appears that these ineffable scoundrels actually moved heaven and earth to get that place which Carmody's uncle paid the highest price for."

"You appear to be surprised?" said the pastor, handing him his snuff-box, a token of friendship and admiration.

"Surprised?" said Henry, sneezing violently. "I should say I was. And a good deal more than surprised. Why it is the most base and dastardly thing I ever heard of."

"It only shows your inexperience," said his pastor. "In a few years more, when you have seen a little of missionary life, you will be surprised at nothing."

"But, surely," said Henry, shuffling in his chair, and trying to keep back that abominable sneezing, "surely these scoundrels cannot have such a following in the parish. Surely, every decent man would condemn and repudiate sympathy with such fellows!"

"You visited the schools?" said the pastor.

"Yes, I did," said Henry.

"How many boys were present?"

"Yes, yes, I know," said the curate. "But I suppose the people don't understand. They are misled and deceived by this parrot-cry of 'Grabber.'"

The pastor shook his head.

"They are misled by their own base cowardice and pusillanimity," he said. "There's not a single man amongst them capable of a manly action."

"Well, all I know is this," said Henry, rising. "I'll meet them for the first time on Sunday next; and if the old walls of Athboy Chapel don't reverberate with such a philippic on their baseness and cowardice as they never heard before, call me Davy!"

"You intend to denounce them?" said his parish priest gravely.

"Denounce them? It isn't denouncing, but such a blistering, blinding tornado of vituperation that they'll remember it long after Henry Liston has left them for ever!"

"Sit down!" said his pastor, taking a huge pinch of snuff and stretching his broad fingers out like a fan.

"Now, next Sunday, you'll preach on the Gospel of the day.

And—not one word—not even one—that could be construed into the slightest allusion to this wretched affair. Do you quite understand me?"

"I do, of course, sir," said Henry Liston, gasping. "But you don't mean to muzzle me in that way? I can quite understand that you mightn't care to lower yourself to their level, sir. But, surely, I can do it with impunity, as I am not immediately concerned."

"That's all very good," said his pastor gravely, "but you'll take my orders, and that ends the matter. Not one word, mind, that can even be construed into an allusion to this affair. Not one word, do you understand?"

"I do, of course, sir," said his curate. "But 'tis hard lines to have to leave these scoundrels go scot-free."

"Leave that to me!" said his pastor. "I think I know how to deal with them. Are you settling down?"

"Yes!" said the curate. "I've got over my few sticks to-day, and am pushing them up as quick as I can."

"I should have asked you to remain here until you had finally settled down," said his pastor. "But I thought," he said with a smile, "that you mightn't feel comfortable."

"Oh! I am all right over there," said Henry gaily. "I rigged up a bed last night and slept like a top."

He didn't say that his mattress was on the floor, and that a crate of books was his washing-stand.

"Well, perhaps it is just as well," said his pastor. "You are making some improvements and alterations, I suppose. All young men do. They find infinite room in a parish for all kinds of material and spiritual ameliorations. Nothing was ever done right before they came; and everything will go to the dogs when they leave. But have you made up your mind as to what you'd require in the curate's house?"

Henry had been turning over in his mind during those few minutes the possibility of being thus challenged; and the probability that never again would there come a more propitious moment for the furtherance of his claims. And yet so tender was his instinct of honor that he shrank from placing before his pastor the list of improvements he had drawn up. He dreaded the possible suspicion that his pastor might think that all his newborn zeal was influenced by base and sordid motives.

"I have drawn up a list, sir," said he. "But I don't intend to present it now. There is abundance of time later on."

The old man watched the young face eagerly. Then he said: "Have you the list about you?"

With his face crimsoned with blushes, Henry drew forth with trembling hand the list of improvements he had devised, and put it before his pastor. The latter took it, laid it on a writing-desk, took an enormous pinch of snuff between his fingers and began to read.

CHAPTER V.

ROHIRA.

WHILST this interview was in progress, there was an earnest debate going on at Rohira, the home of the Wycherlys. Rohira was a plain, two-story building, with unusually large, high windows, and it swept into a semi-circular apse where it rested on the outer edge of a rather abrupt and precipitous terrace (that had been artificially raised behind the hill that commanded the swamps and sea-marshes of Athboy), and on a slope of fields and gardens that gently undulated toward the sea. It commanded a magnificent prospect, for the broken coast swept outward in huge cliffs toward the ocean, and the house could be seen for miles, its white walls shining against the hill behind it, and the great sweep of upland throwing it into greater relief in front.

Dr. Wycherly was a retired naval surgeon, who had dipped in his ocean voyages into every kind of quaint and picturesque bight and bay across the world; and had now come to settle down on a few ancestral acres that were worth but little from an agricultural standpoint, but were dear because they were ancestral, and because they bore the magical name of "property." The huge hall held many indications of the past history and tastes of its owner. Great dried skins of snakes festooned the walls, where these latter were not covered with Oriental tapestries; and every vacant coign and nook had hung beneath it quaint old-fashioned rifles and muskets and swords, gathered from natives in mart and market from Corea to Ceylon. Each had its own label, in parchment, indicating its use or history; and sometimes

the owner would expatiate to visitors about such things, and bring to his aid all the vast experience he had acquired by dealings with the more exclusive and therefore more intelligent denizens of the East. On the right of the large hall was the drawing-room, which of late years had become rather a library. This, too, was stocked with Oriental curiosities; and cases of books, ancient and ponderous in heavy dark bindings, contested for place with long narrow portraits in oils of soldiers and sailors, presumably the ancestors of the present owner. On the left was the dining-room. A heavy massive mahogany dining-table; massive dining-room chairs; a few horse-hair sofas and a large oak dumb-waiter were the only furniture here.

Dr. Wycherly himself, a tall, straight, angular man of sixty years or more, had more the aspect of an artist than of a doctor. And in his library, when he wore his rather faded black velvet jacket, his keen, sharp features, long gray hair, well-trimmed beard, and easy, voluptuous, undulating movements, took hold of the imagination and transferred this remote and reserved man into a society-artist on his holidays.

He was very popular in the neighborhood for many reasons. First, because he had come of an ancient family in that district; and here and there were retainers or children, or grand-children of retainers, who kept up the traditional devotion and respect even for families that had decayed. Then, he was very kind, gave gratuitous services to the poor, pulled troublesome teeth, cured white swellings and consumption, blistered for colds, etc. And it was whispered that he had a cure for cancer which he had brought back from the East,—a decoction of certain "errubs," which he alone knew, and which he had to gather under moonlight, and only when the first faint sickle of the moon appeared, and unseen by human eyes. The local doctor was very mad about it all; and talked of quacks and charlatans and madmen, roaming about strange, uncanny places at night, and holding nocturnal conferences with people whose past was mysterious and present more than suspicious.

There were some slight grounds for these allusions, uncharitable as they were. The Doctor was eccentric. Some went further and said that at the death of his wife he had grieved so much that he had become temporarily insane. And a slight remnant of that mental revolution still clung around him in the shape

of a delusion that his wife would come back some day and remain with him; and that in the meantime she did accompany him in her spirit-form everywhere, occasionally revealing herself to him in one guise or another. This illusion was increased by a singular discovery he had made some years after the death of his wife.

Far down along the coast-line, where the sea-cliffs rose abruptly, a fiord, narrow and sinuous, cut deep into the land, sometimes broadening into yellow sands, sometimes narrowing into gloomy fissures, which a stag might leap; and two high rocks, like the Calpe and Abila of the ancients, guarded the entrance, and tried to break the huge seas that came on laughing and reveling in their strength, and swept through the grim portals, and felt all round the walls of the fiord, and broke in anger on the sands, and passed up to the furthest limits, where they sometimes leaped their barriers, and took a trophy from the moss-covered summit.

On the very outer spur of one of these guardian rocks there was perched a tall and stately ruin of an ancient castle. Unlike most of these ruins, the upper stories still remained, and here and there projecting battlements were sustained by heavy buttresses, whilst the lower parts of the castle were still quite integral in door and sunken window and limestone courses that ran all around the walls marking off the different landings. It was known far and wide as Dunkerrin Castle; and there was a tradition that it was not so long uninhabited; but had been within the century at least the eyrie of a gang of sea-rovers, or half-pirates, which had only been broken up when English war-vessels skirted the coast on the look-out for Hoche and his invading fleet.

In this gloomy, wind-swept, and sometimes sea-lashed castle, Dr. Wycherly, immediately after his wife's death, and when he was no longer under restraint, spent his days. He said the place was haunted by his wife's spirit; that there she met him, and revealed herself to him; and that there finally they would be reunited and would live happily together for evermore. A rather singular discovery accentuated this delusion. He was prowling around one of the upper rooms of the old castle one dreary winter day. The wind was howling through the open windows, and occasionally a flake of foam, or a spurt of sea-spray was lifted

up from beneath and deposited on floor or window-sill. It was just the day he thought when his wife's spirit would come in from the sea and seek shelter there. So he roamed around, dreaming, watching, hoping, until, tired of seeking for spirits, his mind came back to earth, and he noticed a strong, oaken, iron-knobbed and plated door in one of the walls. It is possible he had seen it a hundred times before; but, absorbed in his own dreaming, he had not paid much attention to it. This day, under some sudden impulse he clambered up, and shook the door violently. To his surprise it yielded, and revealed a long, low, narrow passage, quite dark, and leading he knew not whither. Full of the idea that it might reveal something, he hastened home, procured candles and a short rope, and hurried back. The oaken door had swung to again; but this only confirmed the insane idea that spirits were at work there to debar him from finding his treasure. He flung the door back violently, clambered on hands and feet along the passage, until the former touched an edge, and then wandered in air, and he knew he had reached the end. Lighting a candle, he slung it on the rope and let it down. It descended slowly without being extinguished and he knew the air was pure; and from the dim reflection he saw a narrow chamber, framed around with undashed and uncemented walls. Slowly withdrawing the candle, and placing it on the edge of the chamber, he let himself down gently until he touched the floor of stone. He looked around. There was nothing to be seen. But just as he had sighed a sigh of despair, he saw in one corner a long, narrow box, tied round with wire that had long since rusted. He raised the box. It was light, as if empty. He was just able by straining a little to place it on the edge near the candle; and then he drew himself up, groped along the narrow passage again, and emerged into the large chamber of the castle.

Hurrying home with his treasure, and afraid that some one would see him, he hastened to his bedroom, undid the rusty wire that easily snapped beneath his fingers, and raised the cover. Then were revealed to his wondering eyes some long, fair tresses of a woman's hair, apparently in a state of perfect preservation, and exhaling a faint perfume, and on them was laid a letter. For some time he stood entranced before this message from the grave; and then with trembling fingers he took up the long coils of hair and tried to weave them around his fingers. They snapped

asunder at once, and seemed to fall into golden dust. He took the letter. It broke in his fingers. Holding the fragments to the light, he thought he discerned some faint appearance of handwriting: but, bit by bit, the paper or parchment crumbled in his hands, and dissolved, like the hair, into dust. He sat for a time pondering, dreaming, exulting over this strange missive. Then he sighed, drew down the cover on the golden dust and fastened it securely; placed it in a cabinet as something altogether sacred, a shrine where he could worship daily. But his visits to the old castle might be said to have ceased from that day.

Apart from this monomania, Dr. Wycherly was altogether a sane being. In all the other affairs of life he was a sensible, although not a shrewd man. He had no talent for business matters, and his land was not productive. He was wrapped up in his science, and in his benevolence; passing easily from his books to the service of the poor, who thronged his hall, and who presented a lugubrious spectacle enough with all kinds of bandages and wraps, and malodorous from iodoform and creosote, which he plentifully lavished upon them.

He had altogether the character of a benevolent madman, for, apart altogether from his illusions about his wife, it was taken as a certain sign of mental trouble, even by those who were his beneficiaries, that he should expend skill and medicine without ever exacting a fee.

Hence when a band of strolling gypsies (who had strayed into the parish, and who just as they were reaping a bountiful harvest by the telling of fortunes and the stealing of hens and such other portable property, had been summarily expelled from the parish by the vigorous denunciations of the priests), left behind them in some rancorous quarrel a few of their tribe, these had no difficulty in taking possession of the old castle, and settling there as permanent inmates. In fact, they did not ask permission; for the first indication of their presence was a wreath of smoke from some long-disused chimney. They were then summarily called to account, made the most obsequious apologies, appealed to the well-known benevolence of Dr. Wycherly, protested that they had come there from far-off and unknown places at the invitation of his deceased wife, and were left thenceforward undisturbed.

This family consisted of a woman, apparently about sixty years of age, but tall and sinewy and strong, as if each decade had

but lightly left its mark upon her. She was very sallow of complexion, and two deep lines that ran from eye to lip on either side gave her a sinister expression, which was emphasized by the bold, fearless gaze of eyes that never seemed to wink or flinch or fall before the eye of mortal. There was a brood of dusky children, ranging from a babe of twelve months to a girl of twelve years,—all swarthy and dirty and ill-kept, but healthy and hardy from eternal exposure to sun and wind and rain. Their father was a man of thirty, a lithe, vigorous, active fellow, who after his arrival at Dunkerrin Castle seemed to spend his life in his boat, watching his lobster beds in summer, and earning a decent livelihood by pulling out and hailing outward-bound and home-bound vessels, and selling his ugly freight at very handsome prices. In winter, or during his idle summer and autumn days, he went about mending kettles or earthenware for the farmers, or he worked for Dr. Wycherly in the fields or around the house for moderate wages, and appeared to be an industrious and skilful man.

Notwithstanding all this appearance of harmlessness and goodwill, strange stories about this uncanny lot began to wander around. Judith, the woman, very soon acquired an unsavory reputation, not only for fortune-telling, which was rather an attractive accomplishment for the farmers' and laborers' daughters all around the locality, and the servants in the houses of the gentry; but she was credited with the dread supernatural powers of the evil eye, with all its usual accompaniments of pishogues, sterilized milk, cattle-maiming, etc. She had been sternly denounced for her evil practices by the parish priest, for which she stored up in her dark mind many a legacy of hate and revenge; but her power over the peasantry remained unquestioned, and Jude the Witch became a formidable factor for evil in the parish.

All this power for evil, too, was accentuated by the now frequent apparitions of the Doctor's deceased wife in and around Dunkerrin Castle. Sometimes she appeared at one of the windows looking toward the upland fields and the hill; sometimes she appeared on the very crest of the castle battlements, a tall, thin, shadowy figure, standing out against the dark background of the sea like a statue of white marble. Sometimes, the fishermen, coming back from the mackerel grounds saw a boat, propelled by neither sail, nor scull, nor oar, nor earthly hand, but there

always was that white figure standing in the stern. And sometimes they saw another boat, not built like their coracles, but much stronger and more seaworthy, and it seemed to be driven by no human hand up the dark defile of waters, and fire gleamed around its prows, and flames shone in its wake. And it seemed to be projected out of the side of a great hulk, that would loom suddenly out of the darkness, and as quickly disappear; and no voice of hail or warning was ever heard, nor did the waves suck round its prow, and there was no flap of canvas, nor creak of mast, but such silence on the seas as comes not from mortal man or duly registered schooner or brigantine. And so everything in and around Dunkerrin Castle and more modern Rohira mansion was gradually wrapped in a sombre mist of mystery; and the superstitious peasantry all along the coast, and far into the interior of the country, had long since decided that it were wise to give such places and people a wide berth, and as much sea-room as possible.

When the two boys reached home in the growing dusk of that December afternoon, and had sat down to dinner, they could hardly explain to their father the surprising offer made by the priest in the school that day.

"Yes, I understand he is an exceedingly clever man," said Dr Wycherly, musing on the strange proposition, "an exceedingly clever man. But it is a singular invitation, a singular invitation."

"Well, you see, Pap," said Jack Wycherly, "you won't teach us Latin, though I've asked you a hundred times; and you don't want to let us go away, as long as you can help it. And I'm getting pretty advanced. Dion can wait —"

"Can I, indeed," said Dion, with his mouth full. "I tell you I can't wait. I don't know what good is Latin or Greek to me, because I'll be captain of a ship, or nothing. But perhaps Dr. Gray would coach me in science. These old chaps know everything. You see they have nothing to do but read, read, read."

"You mustn't speak in that way of a clergyman," said his father, mildly expostulating. "It's not right, my boy, no matter what persuasion they belong to."

"Oh, I meant no harm, Pap," said Dion. "But I know that this old—old clergyman is awfully fond of Mensuration and Euclid and these things. I saw him teaching a young fellow how to measure the whole school-ground with his eye. The master taped it afterwards, and it was right to the inch."

"Yes!" said his father gravely. "But the question is now, what right have we to trespass on this clergyman's time? It is very good of him to make the offer —"

"Oh, so far as that," said Jack Wycherly, "I guess he's only doing it to fret the Catholics who are kicking against him. The boys were all kept away to-day; and I suppose they won't come now till after the Christmas holidays."

"Why?" said his father. "What's up now? Has he got a new fight on his hands?"

"Yes! They want him to dismiss the teacher, because his uncle took the farm here at Crossfields. He says he won't dismiss him. They say he must, and no thanks."

"I think you'd better let us go, Dad," said Dion. "It will be rare fun, studying with such a schoolmaster, though I suppose he'll lick the life out of us. They say he's the devil when he gets into a temper."

"The man at least is sticking up now for law and order. Yes! I think I'll let you go. Did he say 'to-night?'"

"Yes! And he's to procure all the books, pens, pencils, ink, paper, and stationery. And he says that we were to tell you that he won't say a word about religion. Isn't that square and honest?"

"It is. Although, my dear boys, I fear you both have not much religion to be tampered with."

"No matter, Pap. At least, we stand for a free Bible, Queen and Constitution. Hip! Hip! Hurrah!"

"Well, go ahead," said his father. "I'm of opinion that teacher and pupils will soon tire of the experiment. But I suppose no harm can come of it."

CHAPTER VI.

The List of Improvements.

"NOW, let me see!" said Dr. William Gray. "H'm! what's this? The Bishop's letter! Why it was the list of improvements I wanted."

"They're on the other side, sir!" said Henry trembling. "I had to use the Bishop's letter."

"And I'm sure his Lordship would be much complimented

if he knew that his note-paper with all its mitres and cardinal's hats were used for such a purpose. But no matter."

He took a good, large pinch of snuff here as if to put the profanity out of court, and continued:

"'Dining-room.—To be newly-papered in maroon.' What's 'maroon'?"

Henry Liston looked up at the ceiling, and around at the book-cases, and finally brought back his wandering gaze to the face of his pastor, which was steadily and sternly turned toward the window.

"I'm sure I don't know," said Henry at length. "I suppose 'tis some kind of color."

"Then, if you didn't know what it was, why did you put it there? Look out in that dictionary to see if there is such a word."

With something not quite like a blessing for the ingenuity of his predecessor, Henry looked out for "maroon," and read:

"'Maroon'—[French, *marron,* runaway, from Spanish *cimarron,* wild, unruly, from *cima* (Fr. *cime*) the top of a hill.] A name for fugitive slaves, or their descendants in the West India Islands, and Guiana.—Pret. and pp. marooned, to put ashore, and abandon on a deserted island, as was done with buccaneers."

"H'm. Very good," said the pastor, grimly smiling, whilst Henry looked the picture of confusion. "I see, you consider yourself *marooned* here—cast ashore on a desolate and lonely place, away from the civilization which you are so well qualified to adorn. H'm. The Bishop must soon *construct* parishes to please our ambitious young men. Athboy and Lackagh are no fit places for up-to-date curates —"

"Here it is! Here it is!" said Henry, with a shout of relief. 'Maroon—A brownish-crimson, or claret color; a rocket used in displays of fireworks.' I knew it was a color."

"And a rocket," said his pastor, sententiously. "Something that goes up with a fizz and a sparkle, and comes down a stick. H'm! we'll strike out that item, I think!"

And he drew a broad blue pencil across the words.

"'Wood-work, window-shutters, doors, to be painted in faint pink; panels in rose-color.' H'm! I think that may go too!"

And he drew his pencil across the page.

"Now let me see!" he continued, taking another pinch of snuff to fortify himself. "'Drawing-room'—of course, opening

upon a boudoir, settees, fauteuils, pictures of actresses and winning horses, etc. *Pious* pictures now relegated to servants' apartments. Well, let us see! 'To be papered white, with chrysanthemum-leaves in gray. All the wood-work to be painted white; panels in pale blue or green.'"

That 'chrysanthemum-leaf' appeared to knock the old man almost speechless, for he began to murmur as if his senses were just leaving him: "'Chrysanthemum-leaf, chrysanthemum-leaf!' My God! And has it come to this?"

He ran rapidly down the remaining items, merely catching the leading words,—"French-gray," "panels," "architraves," "in lavender," "sea-green," etc.

Then he laid down the paper and, turning round, he looked long and earnestly at his curate, who, with eyes cast down, was longing for the ground to open and swallow him.

"You have not made any mention here," he said at length, his lips curving in scorn, "of a piano. Surely in this advanced age you cannot get on without a piano, and a revolving stool, and a music wagon?"

"I have one!" said the curate faintly. "I want one. I can't do without it. In the long, lonely winter nights, when there isn't a human being within miles that you could speak to, you must have some resource, or go mad."

"Haven't you your theology, and your rubrics, and your Canon Law to study? Are not these resources—the only legitimate resources for a priest?"

There was no answer; and he turned to the paper again.

"'Back bed-rooms, staircases, etc., etc., *to be left to the option of the pastor*'!"

"To be left to the option of the pastor! Yes! To be left to the option of the pastor! Excellent. Unique. Original in its insolence and contempt."

The paper was now a blurred sheet of white and blue lines, item after item having been struck out remorselessly by the blue pencil with which the old man not only erased the writing, but positively tore the paper. Then, after a long pause he said:

"I'll let you know later on what my intentions are about the matter."

This seemed a dimissorial note, and the curate rose to go. But the pastor detained him, and bade him be seated. Then,

he said in a gentle tone that startled Henry a great deal more than his angry sarcasm:

"Henry, I knew your father and mother well. They were decent, pious Catholics, God-fearing, honorable in their dealings, simple in their lives, charitable in every action. They would turn in their graves if they thought that their son, a priest of God, would indulge in such vagaries as this. The oil that consecrated you a minister of Christ is hardly dry on your hands; it is only a little while since you said, (I hope with all the sincerity of a pious Levite): *Dominus pars haereditatis meae et calicis mei —*"

"Why, I have been seven years on the English mission, and twelve months chaplain at home," said Henry, who did not know whether he ought to be angry or cry. He was deeply hurt by that allusion to his parents; and he was beginning to feel that he had embarked upon wrong courses.

"Ah, yes! that English mission!" said his pastor, with a sigh. "Many and many a time," he continued, with his fingers stretched out like a fan, "I said to the Bishop, 'Keep your priests at home, or let them go for ever. Keep them at home, and let them learn their duty, and study their theology under the venerable priests of the diocese.' But he would not listen to me. And here now," he continued abstractedly, as if his curate were not concerned, "we have a lot of little creatures coming back to us, with their nice accents, their lace surplices, the gold watch of course, and—a piano; but with no more knowledge in their heads of theology than Ned Brien's Jackass. And," he snorted, "that's not the worst. But they have come to despise theology, and to rank it beneath some little rubrics and ceremonies, and taking off their hats to ladies, and keeping their kid gloves well buttoned. And these are the soldiers that are to fight the battles that are looming up before the Church of the future. Look how things are going on here; and they are only symptomatic of the deeper disease. What will these people care about your 'rose-color' and 'pink-blues' and 'maroons' and 'chrysanthemum' and your kid-gloving and piano-tinkling? They fear *me*, but they will despise *you*."

"I don't know," said his curate, "there is some fallacy somewhere; but I can't put my finger upon it."

"Yes, there is," said his pastor. "The fallacy of forgetting

that we profess to be disciples of Him who had not whereon to lay His head."

"Well, but if you carry out that idea," said Henry, plucking up courage, "to be consistent you should give up your books and your library, and—and—" he looked around for something else to catch at, "and all your own domestic comfort, and go out, and live in a limekiln."

There is a strong suspicion that Henry had some latent sting in that last expression, but he looked very innocent and humble. The pastor did not notice anything. He was engrossed by one idea.

"By no means," he said. "There is a clear line of demarcation drawn between the necessaries of life and its superfluities. Books are necessaries to a priest—at least, that was the old idea that has come down to us from generations. Probably 'maroon wall-paper,' and 'chrysanthemum-leaves,' and 'pale-pinks,' and 'French grays,' and 'Champagne Charlie' waltzes will now take their place. But, believe me, the old ideas were not far wrong. I remember well —"

But here the old housekeeper knocked, and coming in, announced the presence of two young gentlemen who wanted to see the parish priest.

"Two young gentlemen?" he said, not at all pleased at being disturbed, just as he was launching forth on the seas of pleasant or vain reminiscences. "Who can they be?"

"They are the two young gentlemen from the 'Great House,'" said his housekeeper. "They say you were speaking with them to-day."

"Oh, to be sure," said the old man, recalling his invitation. "Send them in! These are the two young Wycherlys."

He seemed to be half-ashamed before his curate for such condescension to heretics; but he welcomed the lads cheerfully, brought them over near the fire, and said:

"Your father, then, had no objection to your coming?"

"Oh, not the least, sir!" said Jack, the elder. "He is awfully pleased. He says he has forgotten all about his classics. The sea air and knocking about the world has driven everything out of his head."

"Not everything!" said the old man. "If I am to judge by his kindness to the poor, he seems to have kept a good deal of knowledge of his science, besides a large amount of benevolence."

He paused a moment, as if not knowing where to begin, before he said:

"Well, now, to carry out our program! Where shall we begin? Of course, you understand the object of learning the ancient classics?"

"Of course, sir," said Jack. "To pass the matric."

"Well," said Dr. Gray, "that is the utilitarian view of the matter. But there is a higher object. Can you guess?"

"To be able to write a prescription like Pap," said the matter-of-fact Dion.

"That again is utilitarian," said the pastor. "What would you think of getting a golden key to unlock the treasures of antiquity?"

"I say it would be right jolly," said Dion, "that is, if the treasures are worth having."

"Well said," replied the old man. "Did you ever read the *Arabian Nights?*"

"I read *Sinbad the Sailor,*" said Jack. "I got it somewhere after our Ned, who went away to sea."

"An' I read *Aladdin, or the Wonderful Lamp,*" said Dion. "Ah, that's right jolly. But it's nothing to Cooper's *Pilot,* or any of Captain Marryat's. Did you ever read *Snarleygow?* That's a ripping story. Give me a tight brig, wind right astern, a good sea, and a jolly crew—and I'll sail the world ten times over. And if we can come across a slaver, or a pirate, with the black flag and cross-bones aloft, I'd send a seven-pound shot across her bows, and make her bear up to have her papers examined. Then, if they were wrong, I'd put captain and crew in irons."

"H'm!" said the old man, admiring this juvenile rhapsody (whilst Henry Liston smiled at the absurdity of the thing), "we must get you on to Virgil at once so that you may read of his voyages, and then to the Odyssey for Ulysses. But the reason I mentioned the *Arabian Nights* was this. There is some story where he speaks of countless treasures kept in a cave, the doors of which will only spring back at mention of one magic word: *Sesame!* Now, I want you both to command the treasures of Greek and Roman literature by learning the Greek and Latin grammar, and the magic words that will open up for you the caves of the mighty ancients."

"You see," he went on, taking a huge pinch of snuff, and addressing in imagination a much larger audience than that which was listening to him, "all modern notions of education are wrong, because they are purely utilitarian. You know what the word 'utilitarian' means, I suppose?"

Jack shook his head and looked at the table. Dion shook his head, and looked in a rather comical manner at Father Liston.

"No! Well, 'utilitarian' means, what is devoted, primarily and principally, to some—well, to some personal or lower advantage, what is generally called advancement in life. That is, a young medical student wants to read classics because he has to compound medicines; a lawyer, because there are so many words in legal books, all derived from the classics; a priest, because he has to read Latin during his whole life. Now, that's not the highest motive; and I hate to see the classics turned into a kind of bread-winning machine by those who don't care for their beauties and sublimities. Now, I'd like you, young gentlemen, to conceive such a love for the classics that you'd think it a penance and a punishment to be compelled to read Cooper or Marryat or any of those silly and absurd writers, whose books are so many potboilers, thrown out to make money by silly boys and girls. Do you quite follow me?"

Jack turned his pale face away. Dion, more courageous, said:

"I'm afraid, sir, you have never read a real, rousing novel. Of course, they're beyond you—that is, you're beyond them. But I'd rather read Marryat than eat butter-scotch, and butter-scotch is ripping, too!"

"You'll grow out of that," said the old man, smiling. "But, to come back, there was the advantage of the old hedge-schools over your modern academies, with all their noise and boasting. Under a roof of sods, and seated on a bench of sods, the old hedge-schoolmaster, who loved his work, used to read out long passages from Virgil and Homer; and when he had hypnotized the boys, he then translated for them; and he made them *mad,* downright *mad* to be able themselves to translate. Hence, a generation of scholars,—peasants and even laborers talking Latin in the fields; and every gentleman capable of quoting Horace at will. Now, if you were to ask a student or collegian to write a line in Latin, he would have to hunt up twenty dictionaries for the words. But, I am delaying

you. Father Liston, would you get down that Latin grammar—Valpy's, and show the young gentlemen the First Declension."

Thus commenced their first lesson. They told their father when they went home that Dr. William Gray was a "jolly old chap," and that he had a lot of queer books bound in shoe-leather, in which all the *s's* were *f's:* and the word "and" was expressed by a figure for all the world like a twisted constrictor. He was pleased; and hoped they were polite. They assured him they were almost young Chesterfields.

P. A. SHEEHAN.

Doneraile, Ireland.

[TO BE CONTINUED.]

THE NEED OF AMERICAN PRIESTS FOR THE ITALIAN MISSIONS.

THERE is perhaps no duty incumbent on the Church in the United States more important than the spiritual care of the vast army of Catholic emigrants coming to us yearly from all the countries of Europe. To make provision for their spiritual needs is altogether exceptional and extraordinary, hence the fulfilment of this duty is one in which we must employ all the extraordinary means at our command. To care for them does not mean that we should neglect our own people—rather our own people will be better Catholics if we can awaken in them a missionary activity to coöperate with priests and bishops in instructing and keeping the faith alive in our millions of Catholic exiles. In our efforts to accomplish this great work we can count as our greatest asset—the willingness and coöperation of the people. It was Cardinal Manning who said, "If you wish to put out a fire you have only to stifle it. Stifle the zeal of the Church, and you extinguish it. Keep down the flame of the love of God and of your neighbor, and it will soon die out." We have nothing to fear about the neglect of our own people, but everything to gain for them, if we enlist their services in behalf of neglected Catholic emigrants. Among the causes of our neglect to perform this duty will certainly be found a lack of zeal on the part

of priests. As an excuse of this neglect one frequently hears, especially in regard to the Italians, the plea: "You can do nothing with them." I should answer that the old adage, "Where there is a will there is a way," has special application here.

The priests who are willing to work among them have found the way; the unwilling continue to complain and will never find it. Even granting that little can be done with the adult Italians, and that many of them will come to Church only for some "Festa della Madonna," and for marriages and baptisms, still it would be an exaggeration to hold that immeasurable good can not be done for the youths and children. This has been proved in many instances where zealous and persevering efforts have been made. There are few city parishes in which it would not be possible to organize committees of representative Catholics, who would devise means according to location and circumstances, for the instruction of Italian children in their immediate vicinity. Little gifts, distributions of toys or some provisions may have to be employed as inducements to attract the children, but these inducements will create opportunities for also giving them instruction in Catechism.

It is a most unjust accusation to say that the Italians are greedy and stingy. They are thrifty and provident. The majority of those in America are indeed poor. The majority of them have poor tax-ridden fathers or mothers, or wives, or brothers and sisters dependent on them in Italy. Millions of dollars are yearly sent home to their indigent relatives, as can be attested by our postal authorities; and this fact itself is the most complete testimony of their loyalty, generosity, and self-sacrifice. Place a million persons who have resided for fifty years in the United States in a foreign country, in the same conditions under which the Italians find themselves in America, and would we make more or even as much of our opportunities as the Italians are making? We forget what we might do if our antecedents made conditions as difficult for us in a foreign land, struggling to get on in an unfamiliar lan-

guage with an unsympathetic people. It is well enough for people of wealth to prescribe a line of action for the poor; to say what the poor should do under their present conditions; but they seem to forget what they would do if Providence should oblige them to exchange places with the poor. Would they then follow out their own prescription?

The ever-recurring charge against the Italians is that they are not instructed in their religion. However true the accusation may be, we are not responsible for the neglect of those whose duty it was to impart or provide instruction. We are dealing with present facts, and we have the duty of supplying by all the means in our power the omission. To continue on in our complaints, without attempting a solution, will accomplish nothing; rather it will be the expenditure in tirades of energies which will check our activity in the right direction and poison our zeal. If we find, as is the case, that there exists an extraordinary difficulty in trying to instruct hundreds of thousands of Italian children, it behooves us to make every effort through extraordinary means. Shall national lines, petty difficulties, lack of zeal on the part of priests, deprive millions of the light of faith in the United States during the next century?

There is no doubt that every city parish could have a guild or band of workers who would care for the Italian children. There are at the services of the clergy very many Catholic societies that would be only too eager to take up the work of helping Italian boys and young men. Thousands of our young men in these societies are awaiting the word of the clergy, to consecrate their activities to such a movement. In the club-rooms of our societies the Italian boys and young men could have a sort of night-school once or twice a week. The desire of the Italian to advance himself will make him a willing pupil at such night-classes, during which a short religious instruction can be given. It is a great mistake to neglect the young boy after his first Communion. From that time, until his character is formed and his religious convictions are set, he needs more attention than ever. That is the seed-

time for implanting high, noble ideals. It is the period in which religion will be established for life, or forever overthrown.

It may be of interest to inquire well into the methods and work accomplished by the "Christ Child Society" of Washington, D. C., which has branched out into many other cities. At the suggestion and coöperation of his Eminence Cardinal Gibbons this society has brought within its scope, work among the Italians. So have the St. Rose Settlement of New York and the Madonna House of Philadelphia. It is, of course, clear that lay coöperation must vary in its forms according to place and circumstances. For the rest, it will need only the spark of priestly zeal and initiative to set it on fire.

Our Sisterhoods in the United States have thus far seemingly taken but little interest in the Italian question. Certainly we should try to make Americans of the Italians, and that as quickly as possible. To effect this it is necessary that a bond of sympathy be established with them. If every teaching Sisterhood were to send a few members of its community to Italy to study the language, to see the people, and to learn their customs and manners, great results would be achieved by the Sisters. Considering the number of Italian children in parishes throughout the country, it is surprising to learn how few attend the parish schools. In many places parents object to having their children attend school together with poorly-clad, unclean, Italian children. If our Sisters knew the conditions of poverty from which the parents of these children came in Italy, and consequently the few opportunities they enjoyed to appreciate cleanliness, and whatever is high and noble in life, they would have a truer appreciation of the actual needs and be more interested, so as to accomplish some good results.

Our Sisters are not lacking in zeal. They would attempt more if permitted to do so. Let Superiors give them the opportunity. In large centers certainly many separate Italian schools could be started. In very many cities our parish schools could provide one or two class-rooms for Italian children, until such time as no objection could be made to

having them mingle with our own children. National lines and distinctions should be entirely eliminated in such cases; and that excellent results can and have been attained in parish schools where the Italians have been given consideration may be learned from such instances as that of St. Paul's School in Philadelphia. The zeal of priests and the permission of our bishops will be the starting-point in this movement.

Who are the priests best suited for the work of caring for the Italians in this country? The native Italian diocesan priest is not, I think, the best qualified, in all cases, to work as missionary among the immigrants from Italy. In the first place, the Italians cannot be regarded as representing one nation. "United Italy" is an ironical designation. Between a northern Italian and the Neapolitan or Sicilian there exists hardly any bond of sympathy. On the contrary, they often bear each other a racial hatred stronger than that which separates the Irish and the English. When Americans speak of an Italian priest working among his own people, they rarely give any thought to the question whether he be from the North or the South of Italy. Yet to the Italian priest and people it means more than we can appreciate. Unfortunately it must be said that a great number of native Italian diocesan priests, abstracting from racial prejudices, are not disposed to work among what we call "their own people." They prefer to labor among other nationalities. And the pronounced tendency of many to work for pecuniary interests has given this entire class of priests the reputation of being lacking in zeal.

Nor is the native Italian religious necessarily the best qualified missionary for the immigrants from his own country. First, as in the case of the diocesan native priest, because he is apt to have or suffer from the racial antipathies above alluded to; and these are apt to destroy the zeal we expect to find in him. Again, these priests can rarely understand the spirit of liberty which people enjoy in this country, nor have their habits been adapted or their character formed to appreciate the necessity of the constant activity which marks the

life of the truly zealous American priest. It must be expected that fitting adjustment to our liberty and activity, when one is advanced in life, will be slow, and not always attended with the desired results. Lastly, there are those American diocesan and religious priests who go to Rome or Italy in the expectation of fitting themselves for advancement, with an ultimate view of honors and titles. They generally return as Doctors of Philosophy or of Divinity and are regarded as representative men in their respective dioceses. They are hardly the men to expect to be sent to insignificant parishes, with the task of working among the poorest from whom little pecuniary compensation can be expected and still less received. This is true especially of the secular clergy who study in Rome. The American religious priest or student who is sent abroad "causa studiorum" is usually intended by his superiors for the work of teaching in his Order or Congregation.

There remains one class of priests that the writer ventures to suggest as best qualified to work among the Italians in the United States. They are diocesan and religious American priests chosen by our bishops and religious superiors definitively for this work. They need to be priests not so much of big heads as of big hearts, not so much of noble intellects as men of deep religious sentiment and zealous activity, men not destined for degrees, but eager to learn the language and to familiarize themselves fairly with the dialects of Italy, especially the Neapolitan and Sicilian; men who are anxious to acquire sympathy for the Italian people without which no work can be done; in fine, men who are willing to sacrifice themselves in their own country, for the sake of the hundreds of thousands of souls they can be instrumental in saving to the Church in the United States.

In the case of diocesan clergy, it may be necessary to make special provision for priests assigned to labor in what might be called "the Italian missions" of the country. For some time to come the revenues from distinctly Italian parishes must be small; but if the Italians be given a little time, they

will no doubt prove their generosity. With regard to priests of Religious Orders, the solution is much easier. Their vow of poverty gives them peculiar advantages in this work. Most of the religious priests, during their course of preparation in the many cities of Italy where they would study the different manners and customs of the people, could live with their brethren. On taking up the work after their return to America, if their Order or Congregation has a house in or near the locality where the congested Italian districts are, three or four Fathers could be maintained by the community at very little expense, to serve the Italian missions. The various Religious Orders, once their attention is drawn to the subject, can hardly escape the obligation of taking up the work, and a refusal to do so might revive the often-stated charge made against religious bodies, namely that they will not coöperate in such a field because there is no pecuniary remuneration.

We have many movements in the interest of Catholicity, but none seems more important than this, and none seems easier of success. The American diocesan and regular priests whom I propose for this task as the most fitted and attainable would have no racial prejudices to contend with and they would be assured of a respect rarely accorded the native Italian priest. In justice it must be said of the Italian that he has inborn respect for the " forestieri." He will show courtesies to the stranger that he will not extend to his own countrymen. These American diocesan and regular priests who go to Italy for the purpose of qualifying themselves to do this work would get correct notions of the many peoples there, and thus be much better qualified to Americanize the Italians who come to us. These Italians are far from being representative. They come from the poorest classes; they have had no educational advantages. Oppression and unjust taxation have given those who are not simple peasants an inborn hatred of government. The Italians in this country often continue for years under the misapprehension that the Church and her officials here are supported by the government, as is the case in Italy.

We must not forget that Italians are a naturally bright peo-

ple; they are considered by many as the brightest among the nationalities of Europe. The rapid progress and advancement they have made here is simply astonishing. It needs no prophetic foresight to see that the Italian people in the course of a generation will be perhaps the most important if not the greatest force in this country. With naturally keen intellects and vivid imaginations, natives of a land where the most ignorant have an appreciation of music, with a love of natural and artistic beauty amid which they have grown up, this people bent on advancing themselves will make the best of their opportunities here. They are born diplomats. They have succeeded the Irish in building the railroads of the country; but they are fast giving up this work. Many are going into business and display remarkable talent therein. In the South many have proved themselves to be the most successful farmers. Temperament, thriftiness, patience, and perseverance, fit them admirably to take hold of our cotton plantations. They will first succeed the negro as workmen and then become small proprietors and gradually attain eminent success in this field. Most assuredly this people is destined to play a very important part in the history of our country. In a generation or two the children are likely to become thorough Americans. Where Italian men have married Irish wives the issue seems to be specially blessed with the good characteristics of both nations. The Irish wives wish to get away from Italian quarters. The Italian husbands trust implicitly their Irish wives. The children are enthusiastic Americans who know and love the religion of their parents.

Wherever there has been continued effort to better the condition of the Italians, there has been a successful and generous response on the part of the people themselves. Taking advantage of this responsive disposition, instruction in our faith and in our catechism should be given. Religious instruction is the great need of this people. Their sentiments are religious, not superstitious. The expression of their faith is what we find it, simply because of lack of instruction. It is needless to examine the many and various causes contribut-

ing to the neglect in the past, since the Church authorities in Italy appear to have no control over these causes. Let us deal with actual conditions and try to make the most out of them. The results attained by Father De Nisce, an exceptionally zealous priest, in bettering the religious as well as the social conditions in the small town of Roseto, in the archdiocese of Philadelphia, may serve as a lesson to all.

In the year 1857 something over a thousand Italian immigrants came to this country. For several years following there was a decrease in the number. In 1880 the Italian immigrants were over twelve thousand. In 1907 they were nearly two hundred and eighty-six thousands. In the past eighty-eight years more than 2,500,000 Italians have come to the United States. Considering their large families and their increase especially in the last quarter of a century, we ask in fear, How many thousands have been lost to the Church? It may be said in general that it is difficult to proselytize the Italians. They make poor Protestants. They will take provisions and assistance from proselytizing bodies, but when these gifts cease, the Protestantism of the Italian usually ceases with them. Nevertheless it remains true that the innocent children may be led astray forever. Many Protestant communities and some undenominational philanthropists are taking great interest in Italian children. From experience they see how quick the Italian children learn whatever they are taught. Shall we of their own faith do less for them? Or shall we dispose of them in our self-asserting American fashion by saying, "Let the Italians take care of themselves"? If they do not appreciate sufficiently the birthright of their faith and the obligation of guarding it for their children, let us teach them an appreciation just as we would help any man to return to the faith. If all were willing and trying to be good, there would be no need of helpers.

Can we spare a sufficient number of priests, both diocesan and regular, who will go to Italy to prepare themselves for this work? However overcrowded a diocese is, however numerous a religious community, there is always a demand for zeal-

ous, active priests. The supply of such priests will never equal the demand until the end of time. In this sense a scarcity of priests, both diocesan and religious, will always exist. Very probably in many of our large dioceses, where most of the Italians live in congested districts, a few zealous, diocesan clergymen could be spared. Can ten large dioceses spare four priests each? This would total forty priests. Can the many religious Orders and Congregations in the country assign sixty religious to the work? Two years in Italy would fit these priests admirably for the great task. Their duties would be, first, to study the language and people, acquiring a sympathy for them; secondly, to prepare sermons and instructions. In caring for foreigners of their dioceses some few bishops and individual members of Religious Orders have adopted this plan with excellent results. In New York State there are 600,000 Italians. In the city of Philadelphia there are over 100,000. Naturally in these large centers the greatest number of workers will be required. While each organization and body looks to its own interests and strives to impress on others the importance of its claims, seeking help to carry on its propaganda, all of which is permissible and commendable, yet the great and vital interests of the entire Church in the United States must not be lost sight of. All should be willing to bear their share of the burden.

The writer is happy to state that the Provincial of the Dominicans of St. Joseph's Province approves of these suggestions and has determined to assign some religious, who will fit themselves for work among the Italians in this country by two years of preparation in Italy. Who can forecast the measure of the results in a century, in the United States, of a hundred zealous, active priests working among the Italians, especially among the Italian children?

The writer by emphasizing the need of mission helps for the Italians, does not wish to minimize the equal importance of caring for other nationalities. He singles out the Italian because of his knowledge of, and sympathy for, them. The suggestions here offered with reference to the Italians are applicable also to other sections of our immigrant population.

To sum up what I have said, with some design to produce practical results, I would make the following suggestions:

1. Let us form guilds of persons who will interest themselves in Italian children. It would be easy to induce a number of ladies to assume the care of girls and even of boys up to a certain age.

2. Enlist the services of Catholic societies, whose members will assist priests in caring for Italian boys and young men. Many talented young men in our Catholic societies will cheerfully spend an evening or two of the week in instructing and helping the Italian young men to get along in life under American conditions. Our Catholic societies will teach them real American patriotism and American loyalty to the Church.

3. Let some effort be made to interest our American Sisterhoods in the Italian children of the country.

4. Let us awaken to the fact that the substantial work in this great movement is not to be done by the native Italian diocesan or regular priest, but by the diocesan and regular American priests who go to Italy, not for titles and honors, but to fit themselves for a harvest of souls in our own glorious country.

5. The best way to interest the majority of Italian adults, and to make them practical Catholics, who will attend Mass on Sundays, and receive regularly the Sacraments, is to interest their children, making of them intelligent practical Catholics. We will then have as an asset the children's missionary activity united to our own.

FR. JOHN T. MCNICHOLAS, O.P.
Dominican College, Washington, D. C.

Analecta.

E SECRETARIA BREVIUM.

Constitutio Apostolica de Promulgatione Legum.

Promulgandi pontificias Constitutiones ac leges non idem semper decursu temporis in Ecclesia catholica fuit modus; a pluribus tamen saeculis consuetudo invaluit, ut earum exemplaria publice proponerentur frequentioribus quibusdam Urbis affixa locis, praesertim ad Vaticanae ac Lateranensis Basilicae valvas. Quae autem Romae, tamquam in christianae reipublicae centro et communi patria fidelium, promulgarentur, ea ubique gentium promulgata censebantur, vimque legis plenissimam obtinebant. Verum, quum promulgandae legis ratio et modus a legislatoris voluntate pendeat, cui integrum est constitutas innovare ac moderari formas, aliasque pro temporum ac locorum opportunitate sufficere; idcirco factum est, ut, vel anteactis temporibus, non omnes Apostolicae Sedis leges ac Constitutiones, memorata forma, hoc est consuetis Urbis affixae locis promulgarentur. Recentius, sacrarum praesertim Congregationum operâ, quibus Romani Pontifices, ad leges iam latas declarandas aut ad novas constituendas, utebantur, id fere in consuetudinem venit, ut acta Sanctae Sedis eiusque decreta, in Officio a Secretis a quo edita essent legitima auctoritate vulgata, hoc ipso promulgata haberentur. Publici sic iuris effecta, dubitari quidem nequit, quin acta ipsa rata firma-

que essent, tum quod plerumque munita clausulis, contrariis quibusvis derogantibus, tum quod id genus promulgatio esset vel expresse vel tacite approbata a Pontifice Maximo. Huic tamen promulgandi rationi etsi plena vis esset, solemnitas illa deerat, quam par est supremae auctoritatis actis accedere. Eâ de causâ complures Episcopi, non modo a nobis, sed a Nostris etiam Decessoribus, quum saepe alias, tum novissime in postulatis circa Ius Canonicum in codicem redigendum, flagitarunt, ut a suprema Ecclesiae auctoritate Commentarium proponeretur, in quo novae promulgarentur ecclesiasticae leges, et Apostolicae Sedis acta vulgarentur.

Re igitur mature perpensa, adhibitisque in consilium aliquot S. R. E. Cardinalibus, Antistitum, quos diximus, excipienda vota rati, auctoritate Nostrae Apostolica, harum Litterarum vi, edicimus, ut, ineunte proximo anno MDCCCCIX, Commentarium officiale de Apostolicae Sedis actis edatur Vaticanis typis. Volumus autem Constitutiones pontificias, leges, decreta, aliaque tum Romanorum Pontificum tum Sacrarum Congregationum et Officiorum scita, in eo Commentario de mandato Praelati a Secretis, aut maioris administri eius Congregationis vel Officii, a quo illa dimanent, inserta et in vulgus edita, hac una, eâque unica, ratione legitime promulgata haberi, quoties promulgatione sit opus, nec aliter fuerit a Sancta Sede provisum. Volumus praeterea in idem Commentarium cetera Sanctae Sedis acta referri, quae ad communem cognitionem videantur utilia, quantum certe ipsorum natura sinat; eique rei perficiendae sacrarum Congregationum, Tribunalium et aliorum Officiorum moderatores opportune consulere.

Haec edicimus, declaramus, sancimus, decernentes has Litteras Nostras firmas, validas et efficaces semper esse ac fore, suosque plenarios et integros effectus sortiri atque obtinere, contrariis quibusvis non obstantibus.

Datum Romae apud S. Petrum, anno Incarnationis Dominicae millesimo nongentesimo octavo, III Kalendas Octobres, Pontificatus Nostri sexto.

R. Card. MERRY DEL VAL,
A Secretis Status.

Studies and Conferences.

OUR ANALECTA.

The Roman document for the month is from the SECRETARIATE OF BRIEFS, which announces the intention of the Holy See to publish a fortnightly bulletin or commentary, for the purpose of promulgating officially all the transactions of the Roman Curia. This new publication is to begin issue next month from the Vatican Press, and will give the decisions, resolutions, and decrees of the different departments of the reorganized government of the Church, and authentic information regarding all such other Vatican affairs as may be deemed opportune for public announcement.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

At the instance of a number of our readers who, after reading the Rev. Dr. O'Brien's article in the October REVIEW, expressed the desire to have published a brief sketch of the precise object, scope, and privileges of the Confraternity of the Blessed Sacrament, together with the requirements for its introduction into our parishes, we requested the author of the article to prepare such a paper. The following summary will be found to serve admirably the practical purpose of directing pastors who wish to introduce the devotion into their parishes.

It is superfluous to add that the establishment of the Confraternity of the Blessed Sacrament need in no wise interfere with the League of the Sacred Heart, as the two devotions have one and the same purpose, albeit in their form of appeal they are slightly different.—EDITOR.

The object of the Confraternity of the Blessed Sacrament is to honor Jesus Christ in the Sacrament of His love, and repair the outrages He receives from the ingratitude of men.

It ranks first among all confraternities. It should be established in every parish. "*Confraternitas Sanctissimi Sacramenti, ex declaratione Sac. Cong. Indulgentiarum sub die*

7 Februarii, 1607, cum approbatione Pauli V desideratur ut erigatur in qualibet ecclesia parochiali, non obstante quod ibi reperiatur jam erecta quaelibet alia Confraternitas."

Its establishment does not interfere with any other confraternity. By the erection of this Confraternity, by the bishop of the diocese, it participates in all the indulgences of the Archconfraternity, established in the Church of the B. V. M. de Minerva, Rome, without further affiliation. When once established in a parish it becomes permanent. Both sexes are eligible to membership. To it other societies may be aggregated.

This Confraternity was approved by Paul III in the Bull, *Dominus Noster,* 30 November, 1539.

Application must be made by the pastor, in behalf of the faithful, to the bishop of the diocese. This must be done in each instance. The bishop will issue a letter, stating that he establishes the Confraternity in the specified parish, in virtue of the right vested in him. The bishop cannot include this privilege with the ordinary faculties. The application and the edict of erection may be after the usual form of confraternities, or may be simply the asking and granting the request, in writing as above. The bishop of the diocese is to approve of the rules. These vary with localities. He has authority also to make such changes as may be agreeable, providing the essential object of the Confraternity is not changed.

The Confraternity of the Blessed Sacrament enjoys extraordinary privileges. Nowhere else will one find such precious advantages. Among the indulgences are the following: 1. a plenary indulgence, in the form of a jubilee, on the day of admission, and three times during life, at the will of the member; this privilege, with the usual conditions, accords the selection of any confessor; 2. a plenary indulgence at the hour of death; 3. a plenary indulgence on the day one spends an hour in adoration, once a week; 4. a plenary indulgence on the third Sunday of every month, and on Holy Thursday, by receiving Holy Communion, and assisting at the procession; 5. an indulgence of seven years and seven-

times forty days, for visiting the Blessed Sacrament, also for accompanying the Blessed Sacrament when carried to the sick, or attending processions; the indulgences for the procession can be gained by parties who are unable to be present, by uniting in spirit with the same; 6. an indulgence of one hundred days can be gained by all the associates who are performing any of the works of mercy. The only obligations are enrollment, reciting five Our Fathers and five Hail Marys once a week, kneeling, in honor of the Blessed Sacrament.

Other exercises are recommended, such as promoting in every way possible reverence to the Blessed Sacrament; assisting at the procession; assisting at Mass, Benediction; making frequent visits; furnishing means to nourish the lamps burning before the Blessed Sacrament; cleanliness of the church; the hour's adoration, once a week; frequent Communion; reverently bending the knee when coming into, or in going out of, the church; observing proper decorum in the church; daily spiritual Communion; serving Mass; providing for the ornamentation of the tabernacle, altar, and sanctuary.

Pope Benedict XIV granted special favors to all members who performed any act of mercy or charity. Pius IX (13 June, 1853) accorded the Plenary Indulgence for attending the procession on the third Sunday.

The motive of the devotion to the Blessed Sacrament is to honor the Sacred Humanity of Jesus Christ united to the Word, *whole and entire,* and by this union made worthy of adoration.

The devotion to the Sacred Heart is to honor the heart of Jesus, united to the Divinity.

If the devotion to the Blessed Sacrament and the devotion to the Sacred Heart are interchangeable terms, then all friends of the Sacred Heart will rejoice in the effort to make one of the oldest, and the best Confraternity, enriched, as one author puts it, "with all the indulgences possible," the great devotion of the twentieth century.

It is the desire of the Holy See that this Confraternity should be introduced by bishops into all parish churches, to

promote and increase the devotion to Jesus in the Blessed Sacrament. It is the great society of the Catholic Church. It is historically true that the institution of the Confraternity of the Blessed Sacrament coincides with the best efforts made by the Sovereign Pontiffs to stop heresy.

Bishop I. T. Rudiger states that "there are many means to improve the religious spirit in a parish, but there is nothing equal to the Blessed Eucharist, to nourish a virtuous life, to increase divine love, to extirpate sin and for the pastor to work successfully for the salvation of souls."

The spirit of this Confraternity will enable the priest to work out with success the twofold aim of his life—the preservation and improvement of his flock, and the conversion of Protestants to the true faith.

F. A. O'BRIEN.

Kalamazoo, Michigan.

[1] Authorities quoted: *Bullarium Romanum*, Vol. I, p. 728; *Decr. auth.*, No. 13, pp. 8, 9; Ferraris, *Prompta Biblioth.*, Tom. II, fol. 1071, edit. Migne.

THE HOLY FATHER TO THE ARCHBISHOP OF PHILADELPHIA.

It is well known that the honorable maintenance of the Papal administration largely depends upon the fluctuating resources supplied by the personal devotion and love of the faithful toward the august Pontiff at Rome. From the very beginning of his pontificate the Holy Father has evinced a practical sense of economy, which caused him to curtail the expenses of the Vatican household and to reduce the number of functionaries who attend to the official duties connected with the government of the universal Church. He has likewise abolished the old system of gratuities and perquisites which maintained a corps of ecclesiastical officials who earned their livelihood in sinecures. It is for this reason that Pope Pius X acknowledges with the affectionate grace of a father his children's gifts whereby he may alleviate the needs of the official household on whose faithful service depends in large measure the discipline of a united religious activity throughout the world.

The donation of the Archbishop of Philadelphia was presented through Monsignor Thomas Kennedy, and the Holy Father, through his private chaplain, Monsignor Giovanni Bressan, sends the following autograph acknowledgment:

VENERABILI FRATRI PATRITIO JOANNI RYAN,
ARCHIEPISCOPO PHILADELPHIENSI.

Venerabilis Frater,

Tui, Venerabilis Frater, et fidelium tuae curae commissorum pietatem erga Nos et hanc Apostolicam Sedem, quum alia optime foveant probentque argumenta, tum illud quidem egregium quod est in subsidiis ad honestam nostram inopiam sublevandam et ad expeditiorem Ecclesiae procurationem Nobis comparandis.

Dum porro ob ea, quae nuperrime Nobis quatuordecim millia Dollars per Ven. fratrem Thomam Kennedy, Episcopum Adrianopolitanum, exhibuisti gratias tibi et oblatoribus agimus perquamplurimas, Te enixe rogamus ut Clero et populo Tuae curae concredito nostros grati animi sensus aperias, et Apostolicam Benedictionem enuncies, quam Tibi, Venerabilis Frater, in primis et ceteris omnibus effusa caritate impertimus.

Ex Aedibus Vaticanis die 20 Octobris 1908.

PIUS PP. X.

Venerabili fratri
PATRITIO JOANNI RYAN,
Archiepiscopo Philadelphiensi.

THE RIGHTS OF PASTORS WHEN CATHOLICS SELECT THE CHURCH FOR THEIR OWN FUNERAL.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the last issue of the ECCLESIASTICAL REVIEW (October, 1908) the distinguished and learned canonist, Father Martin, S.J., has an article which, according to my reading, is rather misleading. The definitions which he gives of *sepultura* are apparently correct, but the application seems too extensive. The second, and more extensive meaning, cannot be canonically ap-

plied to all cases where there is question of *sepultura*. This is, evidently, the case in the exceptions made to the general law which imparts to the parish priest, immediately entrusted with the spiritual care of the members of his flock during their life, the right of performing the obsequies after their death.

This law, as Father Martin correctly states, admits of two exceptions: first, whenever a deceased person had chosen, before his death, to be buried in an ancestral cemetery lot or place which is connected with a public chapel or parish church; secondly, whenever a person before death selects another burial place than the one connected with his parish. In both of these exceptional cases the right of selecting such a burial-place carries with it the right of having the obsequies performed in such chapel or church connected canonically with such a burial-place. In any other case, the proper pastor, evidently owing to the many abuses that would follow, does not forfeit the right to perform the obsequies. To conclude otherwise from the authorities quoted by Father Martin would be *latius hoc* and consequently illogical. The authorities cited presume that the person who chooses, desires "in eo loco sepeliendi . . . qui proprios habet rectores," tunc "ad hos et non ad parochum proprium pertinebit Missas canere, etc.," if the deceased has so chosen.

In his "illustration" Father Martin seems to confound a parish selected regardless of the place of burial, with a parish priest or chaplain who is canonically connected with such selected burial-place. If the burial-place chosen is under the jurisdiction of special rectors or chaplains, in that case the authorities quoted grant them the right to perform the obsequies. But the parishioner has no right to select any church indiscriminately, regardless of such a burial-place, to have his funeral rites performed; and should any priest other than the pastor proper, or without the latter's consent, attempt to do anything of the kind, he would violate the general law of the Church, the exceptions to which could not be applied to such a case.

The bishops who, through synodal or extra-synodal decrees, have legislated in conformity with the above have, in my humble opinion, decreed "si non *juxta*, certe non *contra* jus."

FERDINAND BROSSART.

Covington, Ky.

Reply.

From the foregoing observations it appears that the Very Reverend Father Brossart differs somewhat from the opinion put forward in the October number of the REVIEW regarding the ministry of ecclesiastical burial. It was stated in the article that by the common ecclesiastical law the faithful have the right to choose the church from which they are to be buried and that the pastor of the church thus chosen has authority to perform the funeral services. The above-named writer takes exception to this statement, holding, if I understand him rightly, that the faithful have no right to choose the church of burial, unless the cemetery be attached to the church selected. Let us suppose, for instance, that a person belonging to parish A wishes to have his funeral services—celebration of Mass and obsequies—performed in the church of parish B, by the pastor of the church, and to have the body interred in a public cemetery common to various parishes and outside the parish where the services are to be performed. Our critic is of the opinion that in this case a person has not the right to choose the church for funeral services, but he admits, in view of the authorities cited by me, that when the place of interment is annexed to the church a person may then choose this church for the services, and that its pastor has authority to officiate. If I still maintain that no such limitation is to be made, and that a person has the right to choose the church for the funeral services, whether the place of interment is beside the church selected or elsewhere, e. g. in a public cemetery; and furthermore that the pastor of the church selected has in either supposition the authority of celebrating the funeral services, it is only because such is the interpretation of the ecclesiastical tribunals upon whose decisions we must base our practice.

The Decrees of the Holy See and the interpretation of these Decrees as given by the canonists of the Church and as applicable in the present case, are quite clear. To verify this statement it will suffice to cite a few instances showing what is the legislation of the Church. On the 24 February, 1872, the S. Congregation of the Council declared as follows: "Centies ab H.S.C. definitum esse erectione coemeteriorum, locum sepulturae tantum materialiter et physice mutatum esse, non vero jus sepeliendi quod ideo integrum mansisse censuit, rem ad evidentiae apicem pervenisse in propatulo est." Accordingly, the rite of performing

funeral services was not altered by the institution of public cemeteries, but remained what it was, neither more nor less. Hence if a person now chooses to have the funeral services performed in the church of another parish, the pastor of this church can lawfully perform the services just as he could have done when the place of interment was adjoining his church; otherwise his *jus sepeliendi* would be changed, which is contrary to the decree. Similarly the *jus sepeliendi* of the *proprius parochus* would be changed, if he could now prevent his parishioners from choosing a burial church when the latter is not connected with the place of interment; and this also is in opposition to the decree. It is manifest therefore that the limitation introduced by Father Brossart does not accord with the definition of the Holy See, which, it is declared, had been given a hundred times. Let me also quote from Pallottini's Collection of the Conclusions and Resolutions of the S. Congregation of the Council:[1] "Ubi itaque legitima probetur electio sepulturae, legitur tunc definitum, non licere parochis vel eorum coadjutoribus defuncti cadaver ad parochialem ecclesiam deferre et exsequias ibidem peragere, ceteraque perficere usque ad tempus sepulturae alibi destinatae, sed recta via deferri debere ad ecclesiam in qua fuerat electa sepultura" (N. 170). "Cadavera defunctorum habentium sepulchrum gentilitium, vel sibi sepulturam sine legitima venia elegentium in ecclesia regularium vel jus tumulandi habente, ad eam recto tramite sint asportanda, ibique funebria officia peragenda cum perceptione emolumentorum, etiamsi ex edictali lege in publico cemeterio sint sepelienda" (N. 171). These resolutions of the S. Congregation show clearly enough what the *proprius parochus* is forbidden to do when there has been an *electio sepulturae*, as they also show where the funeral services must take place, even though the remains are to be buried in a public cemetery.

It may seem to be a waste of time and space to say anything more in order to prove that the distinction or limitation made by Father Brossart is without foundation; but I would ask leave to say a word regarding the opinion of canonists on the point. In the October number article many eminent authorities were cited to prove the liberty of choice which the faithful possess in selecting the church for their burial. Not one of these indicated or

[1] Cf. Vol. 4, v. Cadaver.

suggested, even in the remotest way, the limitation referred to, although some of them treat the question of choosing *sepultura* at great length. Now it is utterly impossible that all these would have passed over so important a limitation, which would not only curtail, but nearly altogether destroy, the liberty of choice possessed by the faithful. Attention may perhaps be drawn to one eminent canonist not quoted before, one who may be fairly taken to represent the unanimous opinion of the rest. Sebastianelli in his *Praelectiones Juris Canonici: De Personis* (p. 313), after setting forth the right of the *proprius parochus* to the *quarta funeraria,* when a person has chosen to be buried from a church not his own, says: "Huic juri parochorum habendi quartam funeris non fuit derogatum per institutionem cemeteriorum, quae publica dicuntur, quaeque representant omnes ecclesias in quibus jus sepulturae habebatur. Ita S. Cong. Conc. in Dertonen. 24 Maii 1821, in Forolivien. 26 Jan. 1833, et in Aesina, 26 Nov. 1864. Ex quibus resolutionibus duo deducuntur. Primo, possunt etiam hodie fideles sibi eligere ecclesiam in qua funera expleantur, et per consequens ad eandem ecclesiam spectant emolumenta funeris, reservata quarta pro parocho. Secundo, si per errorem et eo fortius per injuriam in ecclesia parochiali celebrentur funera illius, qui habebat sepulchrum gentilitium vel electivum in alia ecclesia, huic restituenda sunt emolumenta, reservata tantummodo quarta mortuaria pro parocho." The ecclesiastical law here set forth is as plain as it well can be. If the faithful choose to be buried from a church different from their parochial church, the funeral emoluments belong to the church so chosen, while the fourth part of those emoluments is to be reserved for the *proprius parochus;* if the funeral services take place in the parochial church, when the parishioner chose to be buried from another church, the emoluments are to be restored to the pastor of the church chosen, the *proprius parochus* retaining a fourth part. It may be noted that the canonist just quoted in stating the ecclesiastical law expressly includes public cemeteries. Perhaps it will be interesting to some readers of the REVIEW to learn that this canonist, Monsignor William Sebastianelli, has just been appointed by the Holy Father to be one of the Judges or Auditors, as they are called, in the new Tribunal of the Rota. Fancy a person belonging to Father Brossart's parish choosing to be buried from the church of some other parish in

Covington or elsewhere: yet the burial services take place in Father Brossart's church contrary to the wish of the deceased. The pastor of the other church sends the case to the Rota, which is the proper tribunal for such cases, if not settled according to ecclesiastical law in some lower court. It is not difficult to foresee the decision which would be given by the eminent canonist or by any judge applying the ecclesiastical law. The *proprius parochus* would be most certainly ordered to return three-fourths of the funeral offering to the other pastor performing the obsequies.

In the remarks of my critic mention is made of many abuses that would follow if his opinion be not followed. He does not tell us what these abuses are; but whatever they may be, the answer to this objection is obvious. It is not for us, subjects of the Church, to set aside an ecclesiastical law because abuses may arise from its existence. Let those abuses, whatever they are, be prevented or cured so as not to deny to the faithful a right conceded to them by the Church, nor to set aside the *jus commune* conveying that right. The motto, "Fiat justitia, ruat coelum," seems applicable here.

There is also an observation by the writer regarding synodal or extra-synodal decrees being in accord with his view. It is not said what these decrees are. But the general principle of canonists is to be held, viz. that diocesan decrees cannot be against (*contra*) the *jus commune* of the Church; otherwise they are invalid. If there be any such diocesan decrees regarding ecclesiastical burial, they ought to be so interpreted as to permit the free choice of a burial church, or, better still, be so formulated as to indicate a conformity with the common law of the Church.

In conclusion I should state that many other decrees of the Holy See might be adduced to prove the opinion I advance. Besides, all the eminent writers on Canon Law maintain the same view, and indeed could not do otherwise, since the Holy See has so clearly and so often manifested its mind upon the point. If, however, my Very Reverend friend still doubts the correctness of my opinion, let him send a *quaesitum* to Rome on the matter. Some of the readers of the REVIEW will be interested in seeing both the *quaesitum* and the response.

M. MARTIN, S.J.

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THE "WOMAN QUESTION" IN CHURCH MUSIC.

When the Holy Father, in his *Motu Proprio* of 22 November, 1903, stated that women, "*being incapable of exercising the liturgical office* of chanters in the church, *cannot be admitted to form part of the choir* or of the musical chapel," he did not mean that women should be absolutely debarred from singing in church. They might very properly join in congregational singing, or—if there were no men in the church to sing—the women should do all the singing themselves. They would also sing the liturgical parts of services held in churches and chapels belonging to religious communities of women. Yet in this they would not be exercising the liturgical office of chanters; they would be simply supplying what the liturgical office was instituted to provide regularly and under ordinary circumstances. Thus, a layman may preach in a mission church, and in the forced and prolonged absence of a priest (as during times of persecution) baptize children, though they were not in danger of death. Yet such a privilege does not confer on a layman the priestly office, nor does it imply that it may be exercised when a priest is present and can do it himself. In like manner, women may sing the liturgical parts of the solemn service, without being said to be exercising the liturgical office as understood in the Papal document.

Now some bishops, especially in missionary districts, have found that they cannot have liturgical choirs composed, as is prescribed, of male voices. They have therefore asked the Holy See whether they may not permit women to sing rather than have no chanted services of High Mass and Vespers as heretofore. The Holy Father, thus urged and naturally unwilling to appear to interdict chanted services altogether—which never could have been his intention—replies by pointing out that women are not to be prevented from singing God's praises or contributing their share to the solemnity of the Church's services. They were never prevented from joining in congregational singing, or from singing the liturgical parts where men's voices could not be found for the liturgical offices.

To claim more than this from the wording of any decree, or the casual expression of any churchman enjoying authority in matters of legislative interpretation, is, we insist, to render the words of the *Motu Proprio* nugatory, if not absurd and contradictory. Hence we contend that any interpretation of such decrees and utterances which pretends that we may go back to the former status of "mixed" choirs of men and women indiscriminately assembled in our organ-galleries for the purpose of singing the chant at solemn Mass and Vespers or any strictly liturgical and solemn function, is altogether unwarranted. It stultifies the Sovereign Pontiff and the Musical Commission, and makes a rule of what is merely tolerated as an exception, as is clear from the *ad mentem* clause which accompanies the reply to the *Dubium* of the Archbishop of Los Angeles (Mexico). Neither President Mancini in the *Ephemerides*, nor Dr. Schmid in the *Musica Sacra*, nor our own genial composer of church music for mixed choirs, Father Bonvin, S.J., offers any solid argument, as Dr. Widmann, quoting the authority of the Papal Nuncio, would have us believe, to prove that women may join with the men in the liturgical chant at all solemn functions, alike in the cathedral church and in the village chapel. The argument that, in recognizing the propriety of women singing separately or in the absence of a regular liturgical choir, one should logically recognize the propriety of men and women singing together, "quia pars major trahit minorem," as Father Bonvin puts it,[1] is surely anything but logical.

The conclusions which an unbiased acceptance of the Papal decree would seem to indicate, with due regard to existing difficulties, but also without any undue attempt to represent these conditions as being generally unalterable or necessary, are—that, wherever it is possible, we should have only male voices for the liturgical chant in our churches; that therefore every pastor who desires to perfect his church service is to strive by all means possible to introduce and maintain male

[1] *Cæcilia*, October, 1908, p. 79.

choirs exclusively; that women are never in their proper place when they undertake to sing the liturgical parts, and that "mixed" singing is contrary to the spirit and law of the Church, unless as done congregationally. In *bona fide* congregational singing women have, of course, their proper part. Such we believe to be the mind of the Holy Father, until he states the contrary.

POPULAR UNDERSTANDING OF THE LITURGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you please let me say a word in behalf of a better understanding of the Catholic liturgy by those whom it is meant directly to instruct? We all realize that the Sacraments, instituted to become instruments of grace in virtue of the applied merits of Christ through the Redemption, have their effect of conferring grace upon the soul, irrespective of the person through whom they are administered, provided only that such person has been duly authorized to act as Christ's medium to his brethren. In the same way, it does not matter what language is used to communicate through the Sacraments Christ's virtue to the soul, since the Sacraments operate by means of the intention and external sign under which they were instituted by Christ. I know well that the unity of Catholic worship is largely preserved by the use of the language of the Church; but if that language remains a mystery to the faithful, as in practice it too often does, what benefit does the Christian derive from its *exclusive* use? The loss due to this method of ours always impresses me when I see before me, particularly at Baptisms and at Funerals (when there are almost always—at least in this country—a number of Protestants to witness the ceremonies) the blank look upon the faces of the by-standers, who leave the ceremony without having heard a word to make the beautiful rites of the Church intelligible to them. You will say that the pastors are expected to explain the ceremonies; but they do not do it anywhere, and if we except the isolated Catholic or ritualist who happens to be highly educated by private study of these things, the people themselves are wholly ignorant of the details. All they know or believe is that some sacred rite, required by the Church, is being performed. I hope the REVIEW

will find it opportune some time or other to broach the matter and suggest some remedy to dissipate the common ignorance and the charges that are made against us—with truth indeed on this score—by non-Catholics.

NEO-CONVERSUS.

THE TASTE OF OUR ALTAR WINES.

We receive from time to time complaints from priests who, while making honest efforts to secure pure altar wines, are sensitive in regard to taste, and object to what they call "sour" wines, produced from local vineyards that are under the supervision of clergymen who make the production of unadulterated altar wines their particular care.

It should be remembered in the first place that it is practically impossible to produce the sweeter wines from native American grapes, without resorting to artificial admixture. The California grapes, and even more so the grapes grown in the Eastern and Northern States, contain as a rule so slight a quantity of natural grape-sugar that it is insufficient to outlast the regular process of fermentation through which the wine passes in maturing. In some cases a limited quantity of grape-brandy is added to the must to prevent acetous fermentation. But the addition of sugar or of any other foreign substance for the purpose simply of sweetening the wine in order to make it more pleasant to the taste, is not warranted in the case of sacramental matter. In imported sweet wines there is frequently, if not generally, danger that the wine has been fortified by the addition of foreign substances which ought not to be in altar wines.

After all, where wine is used for sacramental purposes, the question of taste should be a subordinate one. There is no reason either in the quantity of wine used at Mass, or in the peculiar tartness of the dry grape wine itself, to justify overniceness in this respect. We have our choice at table or to allay thirst, but in the matter of the Sacrament we do not make choice for comfort or pleasant sensation any more than we

demand a soft and agreeable conveyance when there is question of sick-calls. The main point is to satisfy conscience by using the right means, whether they happen to please our taste or not.

SINGING COMPLINE IN THE VERNACULAR.

Qu. Can you tell me whether there is any law which forbids the singing of Compline in church in the vernacular merely as a devotional service, for such times as week-day evenings during Lent, for example. I have heard that, being part of the liturgical office, the Compline service must be in Latin; while, on the other hand, it is claimed that it can take the place of the Rosary or any other devotion in English. I am also informed that it is sung in the vernacular in some places in England.

Resp. The prayers of the Church may be chanted in the vernacular at any time, congregationally or otherwise, when they are not made a substitute for a prescribed liturgical function. Thus at solemn mass, a liturgical service in which the celebrant is restricted to Latin, the choir must respond in the same language and maintain it throughout. This is likewise true for the solemn offices like the Canonical Hours, whenever these are performed as a liturgical function in which the celebrant takes chief part at the altar by reciting the antiphons and prayers in Latin. But when the prayers are sung simply by the people, in a purely devotional spirit, and in the vernacular, the liturgical nature of the office is altered into an ordinary popular exercise of devotion.

Ecclesiastical Library Table.

CATECHETICS.

Dr. Shields's Catechetical Method. As the readers of the REVIEW are well aware, the Catholic Educational Association met this year at Cincinnati, Ohio, in the early days of July. Its sessions were of absorbing interest, especially to the readers of this department. The very questions recently brought forward in these pages were the subjects of a very spirited debate, and the articles themselves received a notable recognition through the mention of Father Joseph F. Smith, Superintendent of Schools in New York City, who even stated that partly by their help he had been trying to devise with the teachers of the Archdiocese of New York a workable catechetical method. Even the most ardent promoters of the so-called Munich Method will feel highly complimented by Father Smith's statements. He also—the writer is quoting from notes taken during the discussion—in defending Dr. Shields's views termed his lectures as epoch-making. This may be safely admitted. Although the writer does not altogether agree with Dr. Shields's views, he thinks that his published studies ought to help in arousing American Catholic educators to a thorough revision of our catechetical methods. Hence the writer squarely rejects the views of one who during the same discussion, pointing to his experience of fifty-five years as teacher, unequivocally defended the old analytical methods, now practically repudiated by all recognized authorities on such questions.

Doctor Yorke's remarks during the discussion merit serious consideration. He pointedly rejected Dr. Shields's method as revolutionary. The writer would differ from Dr. Yorke on this point. There is nothing revolutionary in the method at all. Catechetical history knows of similar attempts in solving the question of the true catechetical method. The only new thing proposed by Dr. Shields is that he builds his first lessons in religion upon the child's instincts. For lack of time

Dr. Shields did not read the paper he had prepared, but gave on oral outline of its salient points. We shall therefore quote his views as propagated through his pamphlets on *The Teaching of Religion,* just published, and in his text-book, styled *Religion,*[1] also just from the press. These are his words in the latter work: "Beginning with an appeal to the child's instincts the course deals successively with the imitative tendency and with the use of symbols as exhibited in the liturgy of the Church. The later books set forth explicitly the formulas of belief whose essential meaning has already been grasped, the history of the Church and her organization, and finally her dogmatic and moral teaching in statements which the maturer pupil is able to understand" (p. 56). "The first phase of mental development is characterized by the play of instincts, particularly those instincts which determine the children's dependence upon their parents for the satisfaction of the fundamental needs of their nature. The object of the first book of the series is accordingly to develop these instincts into a suitable foundation for the virtues of a Christian life" (p. 88). "Out of the child's imitative activity in his eighth and ninth years there begins to develop a distinct phase of mental life which is characterized by initiative and intelligent self-determination . . . " (p. 90).

Dr. Shields has shown us concretely in his first book on Religion what his method with beginners in school would be. The work is admirable in many respects. One or two of the illustrations might be improved. Some songs, in their wording at least, seem to be too difficult. While no part of the child's mental make-up should be neglected in education, it does not seem quite clear why instincts, blind and rigid instincts, should be so much insisted upon. Surely, instincts are a heritage; but not particularly of childhood: they accompany us through life. Reason, will, memory, emotions, also demand their cultivation in the early school-years; of course, appropriate cultivation. Even in cultivating instincts explicitly we are making very good use of reason and will. Perhaps Dr.

[1] First Book, The Catholic Correspondence School, Washington, D. C.

Shields unduly emphasizes instincts. No doubt he himself is aware of his own words in *The Catholic University Bulletin,* (January, 1908): "Now, as instincts do not appear at any precise age—they vary several months and sometimes several years in the time of their first appearance—it is difficult to make any general statement concerning the time best suited for the confirmation or suppression of any given instinct other than that suggested above" (p. 72). On the other hand, it is easy to agree with Dr. Shields's other position, set forth in the March number of the same periodical: "To sum up, therefore, our contention is: first, that it is wrong to interfere with the normal function of the child's memory by making him memorize definitions and formulas that are not understood by him; second, that such memorized definitions, instead of aiding the pupil at a later period to understand the subject-matter in question, retard such understanding and render it more difficult; third, that by clogging the intelligence with unassimilable matter we cultivate in it a merely receptive attitude and habits of mental parasitism which are unfavorable to initiative and self-reliance" (p. 313).

The most appealing features in Dr. Shields's *Religion* (First Book) are its child-like simplicity of diction, the colored illustrations, and the songs. A better appreciation of his method will no doubt be possible, when all the books are in our hands. It seems now that they will render a better service as guides for teachers than as text-books for pupils. It is somewhat early, however, to express a definite view. The writer's practice, crowned with what he considers tolerable success, has been to take up in the first grade the Sign of the Cross, the Our Father, the Apostles' Creed, and to explain them with as nearly childlike simplicity as he could. The best mentors to him so far have been Mey's and Bühlmayer's catecheses. Karl Bühlmayer is one of the very best catechists of the Munich school, and his *Ausgeführte Katechesen für das erste Schuljahr der katholischen Volksschule* [2] has no equal anywhere in the catechetical literature for the lowest grade.

[2] Jos. Köselsche Buchhandlung, Kempten and Munich, 1906.

Bühlmayer sets about the work quite differently from Dr. Shields. Somewhat shortened and adapted to our needs Bühlmayer's first catechesis reads as follows:

Everything from God.

Well, my dear children, I shall come to your school often. You, little one, give me your hand. But I do not know your name—tell me, what is your name? [The catechist thus questions a few pupils and thereby inspires confidence.]

Children, what do you come to school for? To play, to eat, to sleep? No, to learn! The little children at home, before they begin to come to school do not know anything better than to play, eat and sleep. But you are now no longer so little. You are getting big, and now you will begin to learn.

Have you ever seen me before, children? Where? I shall come to you often as your teacher. The Heavenly Father has sent me to you; from me you will learn something about dear God. Have you ever heard anything about God? About the Heavenly Father? The Heavenly Father is our dear God.

Aim.—I'll tell you now a little story: How a little child gets to know God.[3]

Preparation.—Have you, Charles, ever been in a deep cellar? How did you get down? A cellar is nearly always dark. Now what did you do in the cellar so that you could see? Would you like to live in a cellar? Up above it is better, where the sun shines and you see the blue sky and you need not be afraid.

At home you have all kinds of toys to play with. [Perhaps the catechist could show a few to dispel some of the awe with which the children regard the teacher at first]. You have little balls of rubber; you may have little wooden horses or sheep or birds. What would you, *N.*, rather have, a little wooden sheep or a big live one? Have you any trees in your yard at home, *N.*? Have you seen any trees with apples on them? Then you know the trees have leaves [point out some]. You also have seen flowers [bring a few to school]. Which is nicer, this flower or this leaf?

Presentation. Now, I'll tell you a nice little story. Listen well and look at me all the time.

There was once a very small child, only so big [measuring with his hand]. It could not walk yet. One day his mother went

[3] Cfr. Chr. Schmid, Heinrich von Eichenfels.

away, shut the door, but left the window open. The child lay in bed and slept. Suddenly a big, strong man, with a black beard, jumps through the window. He goes to the child's bed, takes it out and away, jumps out again through the open window and runs with it, far away. This big man had no house, but he lived under the ground in a deep dark cellar. Down into the cellar he runs, down the ladder. There an old woman waited for him to bring her something. The man gives the child to the woman and says to her: "This child will now stay with us." But the child did not know anything about all this, because it was yet too small.

Children, you have at home a father and a mother. At home you grew up and now you are big enough to come to school. But this stolen child, where did he grow up?

This poor child's name was Henry. Henry got bigger, learnt to walk, but the big man and the woman would never let him go out of the cellar. Henry never knew how things looked outside the cellar. The woman gave him food and drink, and the man brought him toys to play with: wooden sheep and birds, trees and balls, also red, blue, and green paper to make flowers and trees from. And the woman also used to light a lamp in the cellar so that they could see.

Children, would you like to live in such a cellar? Why not?

Little Henry got bigger and bigger, as big as some of you are now. He would have liked to run about, but the cellar was too small for that. Then the big man with the black beard went out of the cellar one day, and the woman was still in bed. Henry now thought to himself: "I will watch and see where he always goes." Henry took the big key, opened the cellar door, found the ladder and climbed up it; he groped his way through a dark, long way and found another door. He opened it—and was outside—out in the good, fresh air. [The catechist might take a deep breath.] Outside the weather was beautiful, light and warm. Little Henry opened wide his eyes: grass, flowers, trees, the blue sky, the sunlight—all this he had never seen before.

Henry went on, further and further; at last he came to a small house. At the door there sat a good old man. He said to Henry: "What is your name?" "Henry." "Little Henry, where do you come from?" "I have been all the time in a dark cellar; the man and the woman never let me out." The old man

thought for a little while and then said: "Henry, stay now with me, and the old man and woman will not come and lock you up again in the cellar."

N., where would you rather be, in the cellar, or in the house of this good old man?

Little Henry now kept on looking all around all the time. Before he used to see only the black ceiling of the cellar, but now he saw the wide blue heavens. Henry asked the old man: "Did you make this big cellar and that big blue ceiling?" [The catechist points to the sky.] Then the old man laughed and said: "Child, that is no cellar, that is the wide earth and the blue heaven." Henry in the cellar had seen no other light than the lamp hanging from the ceiling. Now, when he saw the sun, he asked the old man: "Did you hang that lamp so high up there, and where did you hang it on?" The old man said: "Dear child, that is no cellar-lamp, that is the sun, and it moves up and down in the heavens and it does not hang from anything." Henry in the cellar had not seen any living animals, nor any real trees and flowers. Now he saw outside in the fields real sheep, real trees, and flowers. So he cried out: "O, the sheep, the big sheep, run around themselves, and the birds over there move and open their mouths. What are they made of? And so many trees and leaves! I cannot count them. And the flowers smell so nicely. Did you cut them all out?" [In this manner the story proceeds till Henry gets an acquaintance with the sun, the moon, the stars, thunder, lightning, etc.]

Explanation. But now, poor little Henry at last asked the old man: "Please tell me, where did the big, beautiful lights come from? Who made them? Where does all this come from?" Said the old man: "My child, all of it comes from God! Grass and flowers, trees and apples, birds and sheep: all from God! Thunder and lightning, rain and clouds, water and wind; all are from God. Heaven and earth, sun and moon and stars, all from God. Look around, all this the dear God has made, and all this we call the whole world."

Now Henry knew where the whole world came from. God made the whole world. Children, can you also now say, where the whole world comes from? I shall say it first and then you will say it after me, each word: God—made—the whole world. [The catechist may take a few children separately and with them repeat it, till they become familiar with the sentence.]

Application. Can you, Charles, make a real flower? [Show them one.] Neither can I. No man can. Only the good God can. When you see the beautiful flowers, of whom must you think? Who made them? When you eat apples and pears and grapes and they taste so well, who made them grow? When you see the clouds, when the thunder and the lightning come—of whom will you think? When you see the sun go up in the morning, and the moon at night, and when the stars twinkle, you will say: Who made them? And what did you learn to-day about God? "God made the whole world."

This is certainly a child-like, beautiful, psychologically correct, catechesis. It is true, the child does not hear what God is; but he hears what He did. That is a correct step to a further knowledge of God, and withal child-like. This appears to be a much shorter road to the knowledge of Christian truths than Dr. Shields proposes to travel in his published studies. Hence, too, it is hard to agree with Dr. Shields's position when he says in *The Teaching of Religion* (p. 42): "Hence, however desirable it may seem to develop the child's consciousness from the very first, the idea of God as 'a pure spirit who cannot be seen with bodily eyes,' we must be governed by the child's capacity, and though the idea of God is the logical basis of Christian Doctrine, it should not be the first truth presented to young children, because they cannot assimilate it. The statement that God consists of one nature and three divine persons is equally unintelligible to the child of six, and it is evident also to all students of child nature that several years must elapse before this child will be able to wrest any mental food from the statement that 'God created heaven and earth and all things out of nothing.'" The opinion could be made acceptable, if slightly modified. Bühlmayer's catechesis proves that we can easily take the logical sequence of Christian truths and present them with psychological correctness.

It should be said, however, that *Religion, First Book*, far outdistances all known English so-called primary catechisms, even the shortest of them. May primary teachers make the best use of the work!

Criticisms and Notes.

HISTORY OF THE GERMAN PEOPLE AT THE CLOSE OF THE MIDDLE AGES. By Johannes Janssen. Vols. XI and XII: Art and Popular Literature to the Beginning of the Thirty Years' War. Translated by A. M. Christie. St. Louis, Mo,: B. Herder. (London: Kegan Paul, Trench, Trübner & Co.) Pp. 410 and 405.

Janssen's labors to bring within the lines of just criticism, through the proper use of documentary evidence, the study of history, and especially of the history that deals with those periods of moral and intellectual revolution upon the progress of which modern thinkers base their judgment regarding the future development of national prosperity, can hardly be overestimated by the Catholic apologist. Janssen was the first historian in Germany to call real attention to the consistent conspiracy which substituted terms of darkness for light in order to discredit Catholic institutions and the motives of its responsible agents. To do this he set to work—for twenty-five years indeed silently and seemingly without result—and gathered into an orderly pile the scattered material wherewith he subsequently made the flame that enlightened German scholarship regarding the causes of the upheavals which destroyed Christianity in the half of Europe and laid the foundations for the socialist and anarchist propaganda of modern times. Nor did he leave any part of his great work uncompleted, for before he died he had trained up the man, Ludwig Pastor, who was to complete the entire monumental structure, with the same knowledge of facts, the same sound judgment, the same integrity and industry that had characterized the master. To the latter too fell the task of reëditing the former volumes, so that Janssen's own later carefully-gathered notes might be made available throughout.

The present English volumes, XI and XII, correspond to the sixth volume in the sixteenth edition of the original. The reader obtains here a broad survey of the conditions of culture and civilization toward the end of the Middle Ages. Janssen shows how art, especially plastic art in the service of the Church, did not repudiate nature, but rather gave it a higher consecration. In contrast with the aims of the Church in this direction are the

methods of the sectarians of the Reformation who introduced caricature and libellous illustrations for polemical purposes, even into the churches. The further introduction of the degenerate Graeco-Roman art from Italy completed the degradation of German art. Janssen's comparison between the Renaissance and the Reformation is very instructive and shows how the disregard of dogma and moral degradation are linked together in the relation of cause and effect.

A similar process of deterioration is apparent in the field of music, in folksong, and in poetry. Popular poetry lapses into barrenness, and the traditional Meistersinging becomes mere vulgar rhyming in the mouths of the contemporaries of Hans Sachs. That poet too had his fling at the social conditions, which appear to have been much like those of our own day, at least in certain countries. He complains of the masses alike and the classes:

> For while employers cut down pay,
> Drive hard bargains, fleece, and flay
> Their workmen, give them not what they
> Deserve (for the old adage says on earth
> The laborer is his hire worth).
> This makes them rabid, turbulent,
> Each on his own advantage bent:
> The humblest of them follow suit
> And much spoilt handiwork is the fruit;
> Idle too, they grow, and negligent,
> Gambling, drunken, gluttonous to boot.

The second (XII) volume deals with the dramatic literature of the time. The religious drama which gains new life in the Catholic cantons of Switzerland, in Bavaria, is replaced in the northern districts, where the new doctrine has made its foothold, by polemically satirical plays which open the gates to low views of morality and frequently outrage all decency. The drama thus becomes a faithful mirror of the passionate religious conflicts and assaults upon Rome and the clergy:

> How these priests have scraped and skinned us!
> By God, for dirty, filthy sweat—
> How smooth the rascals are and fat!
> We have had to fatten them up.
> May the devil reward the priests and break their neck!

As for the Pope, he is made to suffer all the torments of the wicked:

> Inasmuch as in God's place he's dared
> To put himself, so he must be declared
> A living devil, for he is no whit
> Better than Lucifer, who thought it fit
> Himself next to God to sit.

Toward the close of the sixteenth century the popular plays which had been acted by all classes, began to retreat into the background and give way to a kind of professional theatre in which the performers were for the most part vagrant foreigners. Many of these came from England. Their plays were almost entirely secular, with a tendency to coarseness and vulgarity. Sometimes they excelled indeed in a style of dramatic grace not then common among the German people of the north; but, on the whole, says our historian, "the influence of the 'new comedians' was a very unsalutary one. On the one hand, they addressed themselves to the low craving for indecent buffoonery and love pranks, on the other, to the excitement of fear and terror; they stimulated the ghastly delight in scenes of murder and horrors and the latent cruelty which was already far too strong in the demoralized people." The influence of the English comedians is made responsible, says Pastor in a footnote, for the introduction of realistic representations upon the professional stage in Germany.

Considerable space in this volume is devoted by our historian to the exposition of the literature that deals with the occult arts, magic, devil worship and witchcraft, which played so important a part in the social life of the German people during the period of the Reformation and after. Strangely enough, we find this sort of literary activity made the vehicle of special attacks upon the old religion. And although Luther himself did not approve of the use of magic arts and decried spirit-rapping and necromancy, his followers found therein much aid in the work of breeding animosity against the Church. Thus the oldest popular book about Dr. Faust, *circa* 1587, is nothing else than an onslaught on Catholicity. In like manner Widmann's famous Faust-book aims chiefly at incensing the Protestant population against the papacy. It represents Gregory VII as a necromancer, declares the papacy to be saturated with ecclesiastical witchcraft,

and presents devils in the shape of monks and bishops. "On the soil of such a universally prevalent belief in the marvels of occultism, magic, and deviltry, amid the coarsening and deterioration of intellectual, moral, and religious life", writes Janssen, "which is so plainly apparent in the art and the popular literature of the period, there was abundant scope for the prolific growth of one of the most terrible episodes in the whole history of mankind—the belief in witches, and the persecution of witches." This estimate of German conditions is shared by English writers such as Herford, as a result of a conscientious study of the period. That Catholics were not wholly free from the taint, may be assumed. But the facts show that the atmosphere of the Reformation was anything but favorable to the development of those higher aspirations which the old religion knew how to foster among the people, and for which later civilization has furnished not only the medium of extermination, but also a varnish and gloss that hide the reality of the corrupted mass under an appearance of new culture.

THE GOVERNMENT OF ENGLAND. By A. Lawrence Lowell, Professor of Science of Government, Harvard University. Two volumes. New York, London, Bombay: The Macmillan Co. 1908. Pp. 570 and 563.

The best eulogy that has been passed upon the merits of the constitutional legislation governing England at the present time is this, that a citizen living under the British Constitution does not become aware of the existence of laws until he breaks them. There is no restriction of the freedom of the right-minded man which his sense of equity would not accept as a necessary condition of securing the peace and prosperity of the commonwealth. Such was the opinion of the late Cardinal Manning, expressed in the hearing of the writer; and it is the opinion, no doubt, of loyal Englishmen generally, despite the legislative inequalities which England's policy toward its outside dependencies and colonies exhibits to the world at large. This fact is sufficient to command the attentive study, on the part of all who are interested in the science and art of government, of those principles upon which the present English Constitution rests its legislative activity. For the system of public law which can adapt itself quickly and seemingly without friction to the ever-varying conditions of modern popular

demands, as England has been doing within the past two generations, is a marvelous organism worthy of having its forces applied and tested in every sphere of widely distributed popular energy. Hence we must welcome Professor Lowell's essay to portray for us the "present form of that organism and the forces which maintain its equilibrium."

Two features strike the reader of this work as inspiring confidence, after even a merely cursory survey of the topics discussed in its pages. These are, first, the evidently broadly objective attitude which the author maintains in his discussion of the forces emanating from the political system of England, as represented by the British Constitution. The second characteristic which makes for the reader's satisfaction in a work of this kind is the strict limitation which its author finds it possible to observe in dealing with the legislative side of his subject. There are two hindrances, ordinarily, to this latter quality of treatment in arguing for the excellence or the weakness of national government. One is the indefinite character of what is called "Constitution" in modern political states, a quality which made De Tocqueville declare that there was no such thing as an English Constitution. The other hindrance is the natural and close interrelation which exists between the civil government and the social and moral conditions of a people. The State is not supposed to interfere with the domestic and religious freedom of the people; and yet it is extremely difficult to conceive an absolute separation of family interests from those of the State in a land which recognizes aristocratic and democratic distinctions; or to discuss ecclesiastical independence in a country which has a Church by law established and which grants religious endowments. Professor Lowell nevertheless succeeds in giving us a clear exposition of all that pertains not only to central government, but to the English political Party System, with its manifold ancillary organizations. Similarly he discusses the Ideal Government, Education, the Church, the Colonies, and the Courts of Law, adjusting the various relations of these departments of a great government, without in a single instance losing sight of his main thesis, namely the law-making and political aspect only of the English government of to-day.

Where the author is obliged to treat topics that lie outside the domain, apparently, of politics, such as parental right in educa-

tion, or the activity of the Church of England and the "dissenting" religious bodies, he maintains the judicious attitude of an exponent of facts, without entering into the merits of any particular system as against the others. Yet in thus fulfilling the ideal conditions of an unprejudiced teacher he does not fail to note the characteristics and the manifest effects which any one system has produced as compared with others, under like conditions. Thus, in speaking of the "Organization of Church," he does indeed make clear to the reader its structure so far as that is necessary for an understanding of its connexion with the public life of the nation. But he also points out how and why the Church of England, for practical purposes, resembles rather a profession than an organization; how the doctrine as well as the ritual of the Church of England, though framed by Convocation and then sanctioned by statute, can be changed only by Act of Parliament; how the last instance of trial for misconduct among the clergy always rests with a purely secular court, and how "the doctrine a clergyman must profess, the ritual he must observe, the vestments he may wear, and the ornaments he may use are determined by a secular tribunal" (II, p. 371). Similarly explicit, without being partisan, are the explanations given in the part of the work dealing with Education, in its public elementary and secondary grades, with the universities, and the diverging system in Scotland.

Professor Lowell is not a defender of methods tending to preserve an absolutely unchanged Constitution under all circumstances. He believes in the recognition of and adjustment to conditions that are controlled by other forces and laws than an approved code of civil enactments made by an authoritative convention. Under this aspect he compares the Constitution of England to that of the United States and finds that the latter is more stable, though less rigid, than the former. "In the United States a sharp distinction can be drawn between the structure and the functions of the organs of State," whilst in the English Constitution the functions and structure are the same thing, making custom the basis of authority, and rendering it difficult to readjust things after a temporary departure to the original norm prescribed by a written document which, whilst unalterable in its terms, is not so in the power of interpretation to suit changing conditions.

The volumes afford a most attractive chapter in modern political history and furnish excellent terms of comparison for the student interested in the public life of our day.

THE PHILOSOPHY OF LOYALTY. By Josiah Royce, Professor of the History of Philosophy in Harvard University. New York: The Macmillan Co. 1908. Pp. xiii—409.

To say that the book at the head of this notice is bright, clever in many parts, subtly penetrating, thought-evoking, opening out vanishing vistas, richly yet delicately imaginative, combining, in a word, whatever qualities go to make an entertaining piece of intellectual speculation—is only to anticipate the expectation of those who are at all acquainted with the work of the genial Professor of Philosophy at Harvard. Nothing that Professor Royce offers to the student world—and to them only does he appeal—but will be made of fine material, well disposed, chastely adorned. *Nil tangit quod non ornat.* But with these more or less—may we so call them?—surface and (literally) *art-full,* imaginational qualities, his present book, probably more than his preceding work generally, stops short.

The *Philosophy of Loyalty* it is called, but those who understand by the first term a fundamental analysis of the last term, will not be wholly satisfied with the verification of the title. By *loyalty* Professor Royce means "the willing and thoroughgoing devotion of a person to a cause"—a cause being "something that unifies many human lives into one." Such a unifying cause is "a good" for the individual, for the unified group—family, church, any social organization; and "the supreme good" is "loyalty to loyalty." The author devotes an entire chapter to the explication of the latter phrase, but his analysis, while it beckons one onward by what it promises, stops short just when one seems to be in sight of the final resting-place.

Dr. Royce's account is so many-sided and so elusive that it will not be possible to present any quite satisfactory abstract of it here. Suffice it to say that it is just at the point above indicated, "loyalty to loyalty"—that Dr. Royce's *Weltanschauung* receives its application. At the heart of the world there is a universal consciousness whereof all individual consciousnesses are fragments and wherein all individual experiences are synthesized. The loyal to loyalty are they who devote themselves to a good which, while

reducing their own chaotic tendencies to an individual unity, further coördinates their personal unity with larger social unities, which in turn seek goods that are ultimately unified in the world-consciousness. This seems to be the author's central idea; but it is here precisely that its comprehensiveness seems to fail. Why should any one care about adjusting—unifying—his experience, especially his tendencies, his loves and his hates, his likes and dislikes, with "the world-consciousness"? If he seek an object, "a good," that fails to harmonize the mutually conflicting appetitions within himself, he may—though not always necessarily must—be in discord with his social environment, and he certainly will be so in relation to "the world consciousness", if such there be. But what of that? If so he choose, who shall say him nay? The world-consciousness? Verily yes, if it be the personal Creator, the Infinite God. If this too were what Professor Royce means by the term, then would his philosophy of loyalty merit the title. But the book affords no indication that this is the case.

It may be indeed that, writing under the conviction that the ultimate principle of morality ought to be restated in terms that shall by their freshness arrest and sustain the attention of those who have grown sceptical of the value of the old, homely terminology—to whom the theistic form of the principle sounds uncritical, if not distasteful—it was thought unnecessary, if not unwise, for the author to explicate in familiar phrase his conception of the world-consciousness, the Absolute, as identical with the commonplace conception of God. Be this as it may, the vague, idealistic notion of some universal experience, some cosmical consciousness, some eternal and all-embracing unity of spiritual life, "the whole that constitutes the real universe," which "is conscious, is united, is self-possessed, and is perfect through the very wealth of the ideal sacrifices and of the loyal which are united so as to constitute its fullness of being" (p. 356)—I say such an abstraction affords no solid ground for a philosophical theory of ethics, no valid motive for man's moral life; and since it is this that is the final and controlling idea in Professor Royce's system, we do not find herein either a theoretical or a practical *philosophy*, whether of morality or of anything else. What we believe he has accomplished is to have written a beautiful and in many respects a stimulating book, one which no student of philosophy should pass over, one which every intelligent reader will profit by. Its fault

is chiefly negative—the failure to reach an ultimate principle. What there is of the positively objectionable is the author's conception of the Absolute. With this of course the Catholic reader cannot agree, for to him it is pantheistic, although Professor Royce may, with his peculiarly subtle insight, see a differentiation in this direction. Nevertheless this idea, though theoretically fundamental for the author, comes to light only here and there in the book, leaving the major part positively influenced and valuable for its own sake—for its noble ethical idealism, its suggestive views, and its unvarying charm of allusion and expression.

WADDINGUS-SBARALEA: BIBLIOTHECA HISTORICO-BIBLIOGRAPHICA: Scriptores Ordinis minorum, quibus accessit Syllabus illorum qui ex eodem Ordine pro fide Christi fortiter occubuerunt: priores atramento, posteriores sanguine Christianam religionem asseruerunt. Recensuit Fr. Lucas Waddingus ejusdem Instituti theologus. Novissima editio, Romae, MCMVIII, editore Doct. Attilio Nardecchia, Via dell' Universita.

Dr. Attilius Nardecchia, the well-known Roman librarian, was well advised in inaugurating his *Bibliotheca Historico-Bibliographica* with a new edition of the *Scriptores Ordinis Minorum* of Wadding and Sbaralea. On the one hand, the remarkable renewal of scholarly interest in Franciscan literature, which has been such a striking feature in recent historical and literary studies, has resulted in an increased demand for this invaluable work of reference; on the other, the *Scriptores* had become so rare that a single copy of it, sold not long since in Munich, brought as much as 600 marks. Two volumes of the new edition have already appeared. Vol. I, which comprises 244 pages, contains the whole of Wadding's *Scriptores,* which was published by the great Irish annalist of the Friars Minor in 1650, together with his Catalogue of Franciscan Martyrs by way of appendix. Volume II, which consists of 390 pages, covers the first part (A—H) of the *Supplementum* to Wadding's *Scriptores* by the learned conventual Sbaralea, first issued at Rome in 1806 under the auspices of Papini. The rest of the latter work (J—Z) will appear in Vol. III, which is announced for early publication. If Dr. Nardecchia had done nothing more than reprint the text of Wadding and Sbaralea he would thereby have rendered a distinct service to Franciscan students. But the value of the original works is greatly enhanced by various *addenda* and *corrigenda*.

Thus the numerous notes which Papini had added at the end of the *Supplementum* have been distributed throughout the work and are here found in their proper alphabetical order. Again, the new editor has supplied many important details concerning certain MSS. and early editions, more especially fifteenth-century works on music, poetry, geography, etc., which had escaped the researches of Sbaralea or which he had inaccurately described. One wishes, indeed, that still more additions had been made with a view to bringing the *Supplementum* entirely up-to-date. As it is, however, the Nardecchia edition is in every respect superior to that of Papini and that is saying a great deal. There is no index to Vols. I or II, but it is no doubt the editor's intention to provide one covering the entire work at the end of Vol. III. The form of the new Wadding-Sbaralea is also deserving of mention. It is printed in folio (38 x 27), from new type, on hand-made paper. The edition is limited to 300 copies.

THE WAY OF PERFECT LOVE. By Georgiana Goddard King. New York, London, Bombay: The Macmillan Co. 1908. Pp. 108.

An allegorical drama in which the longings of the human soul to attain perfect satisfaction are portrayed in the associated images of nature, poetry, the intelligence and the affections of men. Nature is the central figure of the play. She appears in the guise of the Duchess Lionella, a virgin untouched by love, who lives her beautiful life among her seven handmaidens. From the duke, her cousin, who represents Knowledge, and who vainly seeks her in marriage, she learns the need of understanding love's nature. In pursuit of this desire she joins company with Master Piepowder, a wayfaring poet who symbolizes the Imagination. Finding that this *peregrino* loved a broader freedom of the soul than Nature could offer him, she deserts him and follows a new attraction in the person of the "Shepherd" who represents the world of the Affections. Here too she meets with disappointment, and, purified by the realization of her vain quests, she pursues her first proposed alliance with Knowledge. Each of her companions, Poetry, Affection, Reason, attain their perfection in the pursuit of heavenly love. This is the professed aim of the dramatic allegory.

Although the threads of the composition are here and there so interwoven as to render it at times difficult for the mind to fol-

low the precise motives of the action, and their dependence in each scene, the effect of the whole is unique, and may be compared to that of the old mystery plays; that is to say, a meditation chastely wrought out in thoughtful phrases, studded with beautiful imagery, and altogether elevating in thought.

Literary Chat.

As a comment on the uninteresting and perfunctory manner in which preachers frequently set forth the Word of God, Oliver Herford in the *Century* compares them to the figured water-spouts on the roofs of our Gothic churches.

The Gargoil often makes its perch
On a cathedral or a church,
Where 'mid ecclesiastic style
He smiles an early-Gothic smile.
And while the parson, dignified,
Spouts at his weary flock inside,
The Gargoil, from his lofty seat,
Spouts at the people in the street;
And like the parson seems to say
To those beneath him: "Let us pray!"
—I like the Gargoil best; he plays
So cheerfully on rainy days,
While parsons (no one can deny)
Are awful dampers—when they're dry.

Among the beautiful specimens of book-making which reflect the spirit and taste of individual institutions that make for religion and education, is to be noted a booklet entitled *Rosa Mystica* by the Althea Press of Sharon Hill Convent. The roses of Sharon are so delicately and yet so definitely suggested in the whole make-up, type, paper, as well as contents, that the spiritual sense is made conscious at once of a fragrance suggestive of Oriental roses coming from every leaf of the collection of verses.

P. Albert Kuhn's History of Art, as viewed from the Christian standpoint, under the title *Allgemeine Kunst-Geschichte*, was to be completed with the forty-second number, which carries the work down to the end of the nineteenth century. The publishers (Benziger Brothers), however, now announce an additional number, to appear before Christmas, which will bring the magnificently-illustrated story of classical art, in its technical and esthetic sides, from the pen of the learned German Benedictine, to a worthy conclusion. The assembled parts make a splendid library of art, in six quarto volumes, with complete index of text and illustrations.

Most readers of the REVIEW are already familiar with Fr. Bridgett's *History of the Holy Eucharist in Great Britain.* The monumental edition of the work, with critical illustrative notes by Father Herbert Thurston, S.J., published on the occasion of the recent Eucharistic Congress in London, is a splendid volume, and serves as a memorial, among many others, of the noble efforts of English Catholics to restore the ancient cult of the Solemn Mass and of Eucharistic processions, which the so-called Reformers made it their chief business to banish from the land.

Speaking of the requisites for Mass, the author just mentioned quotes a constitution of William of Bleys (A. D. 1229): "Great care must be taken that the altar breads be made of pure grains of wheat. The ministers of the Church, wearing surplices, must make the altar breads in an honorable place." Very detailed instructions were frequently given to the sacristan: "The corn must, if possible, be selected with great care, grain by grain . . . placed in a clean bag made of good cloth and kept for that purpose only, and carried by a servant of good character to the mill. Let some other corn be first ground to clean the mill stones," and so on. Regarding the wine used for Mass Father Bridgett says that, whilst wine might be mixed with honey for table use, "of course, no mixture of this sort was allowed in wine destined for the altar."

The second volume of Father Slater's *Manual of Moral Theology* for English-speaking countries, just published, completes the work. The topics dealt with in this part are the Sacraments, Censures, Irregularities, and Indulgences. The notes by the Rev. M. Martin, S.J., of St. Louis University, designed to render the use of the *Manual* distinctly applicable to American students, are in the nature of text-additions which supply pertinent references to the laws of the United States, so far as they bear upon moral responsibility. The work is free from those confusing elements of "opinions", which the student of Moral Theology is so accustomed to find in his text-books that the very sight of the pages, without the appendage of footnotes and bracketed apparatus of divergent views by theologians of various schools, is an inviting surprise. The usual objections to text-books of this character printed in the vernacular are readily obviated by the use of the Latin in those parts that deal with questions requiring technical rather than discursive light.

A pamphlet, entitled *Pro-Romanism,* published for free distribution to the "clergy and heads of religious houses" by Dr. Grafton, of Fond du Lac, Wisconsin, seeks to counteract the sentiment which draws sincere Christians toward union with the Roman Catholic Church. The arguments by which the author endeavors to discredit the historical claims of the See of Rome, its decisions concerning Anglican Orders, and its doctrines and practices, are so clearly inspired by unscholarly bigotry that it is difficult to imagine that a man in Dr. Grafton's position can speak with any degree of sincerity. The historical appeal which he makes to

the religious-minded believer in a Divinely-established priesthood and Church of Christ is the merest threadbare claptrap, by which no thoughtful or reading man would be attracted or convinced. The pamphlet will do little harm to people who give any serious thought to the problems involved in the question of a Church firmly grounded on the promises of Christ. When he quotes Dr. Hirscher as an exponent of Catholic doctrine, he forgets that that good and learned man had his earlier and overzealous statements corrected by being put on the Index by those whose judgment on matters of Catholic doctrine has a determining voice. If Dr. Grafton will do some reading in critical modern history, and then some logical reasoning, he will understand the bearing of incidents like the "Inquisition" and "St. Bartholomew's Massacre" and "Pope Honorius'" reign, which he practically brings as evidence that St. Peter was no Pope, and that he was not an Anglican at any rate.

Roads to Rome, by J. Godfrey Raupert, is now in its third edition (Herder). It is a good book to put into the hands of intelligent inquirers after the true Church of Christ. It shows how bright and fearlessly honest minds like Bertram Windle, President of Queen's College, Cork, came to find their way into the Church of Rome by reading such books as Littledale's *Plain Reasons against joining the Church of Rome.*

Those who have read Father Kress's *Questions of Socialists and their Answers,* which was published in 1905 and was at the time reviewed in these pages, will be glad to know that the pamphlet has recently been reissued in an enlarged and in many ways improved edition (The Ohio Apostolate, Cleveland). If in its original form some 20,000 copies were sold, we may augur a still larger measure of success for the booklet with its present more developed contents and its more attractive appearance. Some critics have thought that the author deals too lightly and off-hand with his subject. But it should be observed on the one hand that his answers harmonize perfectly with the matter and form of the actual questions proposed to him by Socialists. Indeed, since Lambert's reply to Ingersoll, one will hardly find such an appropriate response to captious queries. On the other hand, an attentive perusal of the answers will show that they condense a very large amount of information extending beyond the mere limits of the questions, and manifest an extensive acquaintance with the literature for and against Socialism.

Not the least commendable amongst the attractive and edifying little books that form the *Saint Nicholas Series,* which is being edited by Dom Bede Camm, O.S.B., and published by Messrs. Benziger Brothers, is Mrs. Maxwell-Scott's sketch of the life of *Gabriel Garcia Moreno,* the regenerator of Ecuador. There are, it is true, other brief biographies of the martyred president, notably that by Lady Herbert and a chapter in Mr. John J. Horgan's book, *Great Catholic Laymen,* as well as the French biography, *Le Héros Martyr,* by Père Berthe. The St. Nicholas volume is based on these lives. From it one gets a distinct view of the political

history of the little Republic amongst the Andes—little, at least, as the map shows it, though in reality twice the size of France—with its series of revolutions, the machinations of Freemasonry, and the relentless hatred of religion which vented itself in the assassination of the great liberator of the country. The story of Moreno's life, private and public, is well told, and can hardly fail to edify and stimulate to high ends. It is a good book to put in the hands of a boy. It should help to make him manly, courageous, generous.

A handy and beautiful little manual for episcopal functions, such as blessing a corner-stone, consecrating an altar or a church, or bell or chalice, has just been issued by the Pustets. Whilst it does not supplant a detailed ceremonial such as *Consecranda* by Father Schulte, it serves the excellent purpose of a convenient handbook from which to read the prayers and ceremonies.

Many priests who wish to help their organists, especially in small churches, will find Professor Singenberger's *Melodeon Playing* a good manual, which gives the preludes and chant at Mass in modern notation.

Irish Wit and Humor, first published in America some twenty years ago, has been re-issued in cheap edition by Fr. Pustet & Co. It comprises anecdotes illustrative of the biographies of Dean Swift, John Philpot Curran, Arthur O'Leary, and Daniel O'Connell.

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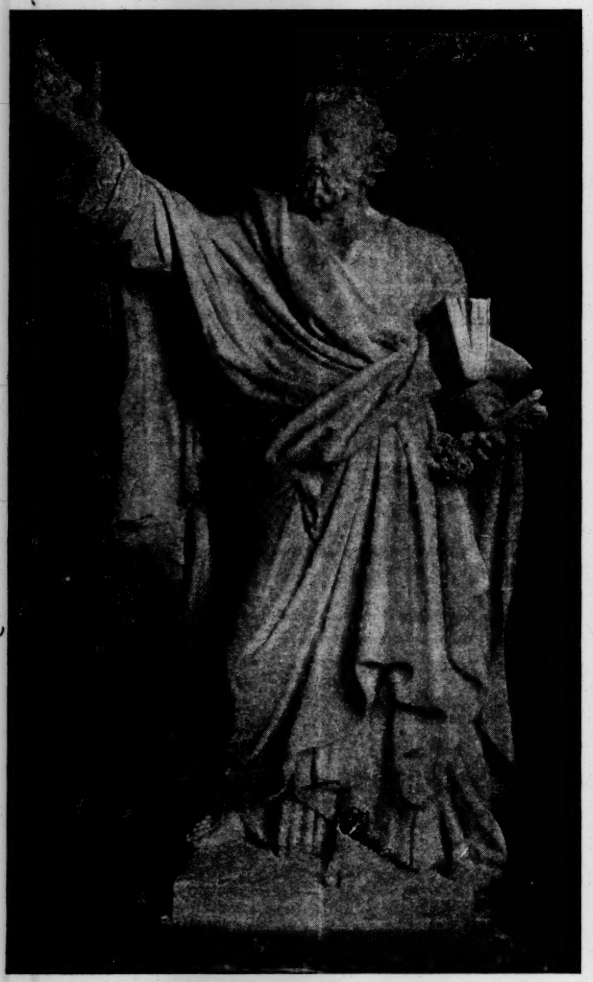

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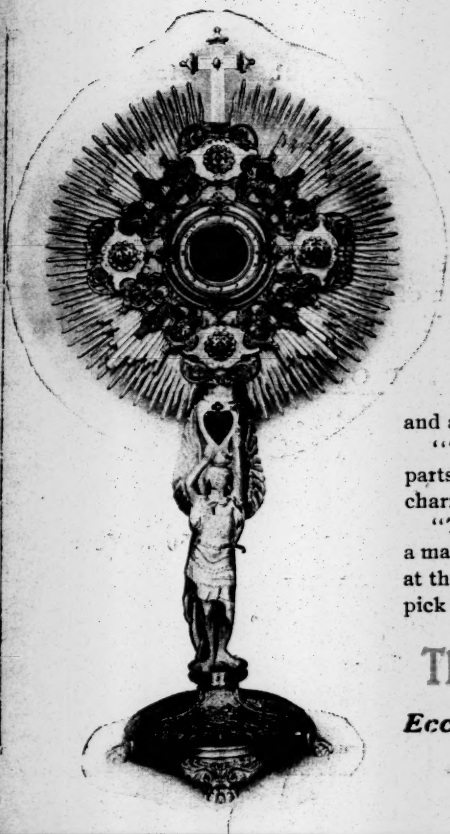

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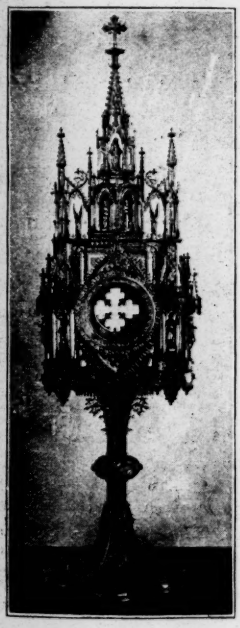

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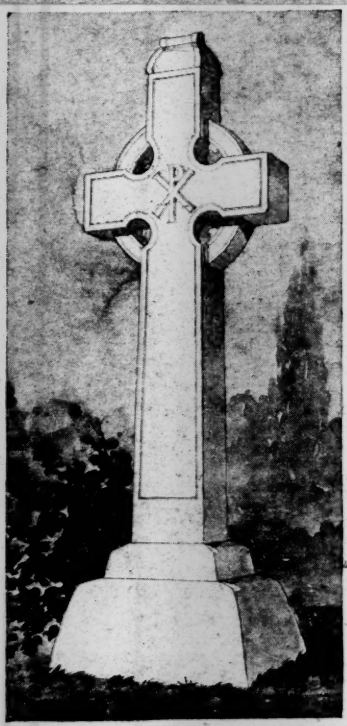

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